

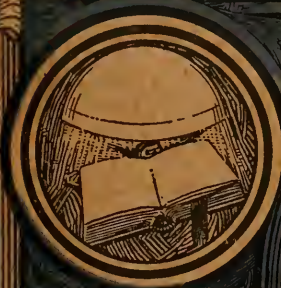
VEINER B CARLSON

Improvement Era

VOL. XXIII

FEBRUARY, 1920

No. 4



Organ of the Priesthood Quorums, the Young Men's Mutual Improvement
Associations, and the Schools of the Church of Jesus Christ of Latter-day Saints
Published monthly by the General Board Y. M. M. I. A., Salt Lake City, Utah

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Winter in the Wasatch

During the months of summer, the stream banks, the pine glades, the rocky cliffs of our Wasatch canyons are fretted with myriads of mountain flowers. So brilliant and multitudinous is the florescence that often it appears that the rainbows must have fallen from the skies and blossomed upon the earth. All the kinship of beauty gather in a sweet companionship and make the solitudes of the heights as splendid in color, as the cultivated gardens among the abodes of men.

But in winter? When the high lakes, the frozen sources of the streams, the craggy ledges and the dark forest boughs, are buried deep in snow—what then?

In winter the cold majesty of the mountains is sublime. It were difficult to tell whether they are the more grand when the storm-clouds lower and darken canyon and height, or when the clouds are rolled away, and the mountains stand marble-like in whiteness. The snows are whirled in mighty drifts, piled upon the heights or made ready to fall, with awful roar to the depths below.

Wondrous is the ornamentation done by the frigid air upon the mountain streams. Nature, using the same laws which make fantastically beautiful the crystal, the stalactites, the stalagmites, of the mountain cavern, shapes the frozen waters. Ever potent is Nature, the Supreme Creator's artist!

Alfred Lambourne.



FROST WORK—WINTER IN THE WASATCH

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The Dedictory Prayer in the Hawaiian Temple

By President Heber J. Grant

[On Thanksgiving day, Thursday, November 27, 1919, at 2:30 p. m., 310 Saints, including the missionaries from Zion, were admitted to the Hawaiian temple, at Laie, Oahu, Hawaiian Territory, upon written recommendation, to witness the dedicatory services.

Presidents Heber J. Grant, Anthon H. Lund, and Rudger Clawson, with Elder Stephen L. Richards, of the Council of the Twelve, Presiding Bishop Charles W. Nibley, and Elder Arthur Winter, were the visiting brethren from Utah.

Besides these brethren, there were seated on the first tier of chairs in the upper room, President E. Wesley Smith, Samuel E. Woolley; William H. Waddoups, President of the Temple; Duncan M. McAllister, recorder; Sister Sarah Jenne Cannon, and between thirty and forty traveling elders and lady missionaries from Zion.

President Grant presided and conducted the service. There were twelve singers in the choir, selected in equal numbers from the Honolulu, and Laie choirs. These sang for the opening number the hymn entitled, "A Temple in Hawaii," words by Ruth May Fox, and music by Orson Clarke, formerly a Hawaiian missionary.

After the opening song, the dedicatory prayer which followed was offered by President Heber J. Grant. It was most impressive and inspiring and was received with great rejoicing by the entire assembly, who all felt that the Lord had accepted the beautiful prayer and dedication, and the house which had been erected by the Church and the good people of Hawaii, and dedicated to the service of the Lord. At the close of the prayer, the choir sang, "Praise to the man who communed with Jehovah," following which the sacred "Hosanna Shout" was given with deep feeling and inspirational effect. Then followed remarks by President Anthon H. Lund, Elder Samuel E. Woolley, Bishop Charles W. Nibley, President Rudger Clawson, Elder Arthur Winter, President E. Wesley Smith, Sarah Jenne Cannon, and Elder Stephen L. Richards. The choir sang, "We thank thee O God for a Prophet," and President Heber J. Grant gave the closing sermon. Keen regret was expressed by several of the speakers, that President Joseph F. Smith, had not lived to dedicate the temple, and President Grant particularly referred to that fact, and read in full a dream that President Smith had received in his early missionary experience in the Hawaiian Islands, and which was published in the November *Era*. The closing hymn was, "The Spirit of God like a fire is burning." The benedic-

tion was pronounced by David K. Kailimai. The first session of the dedication services lasted for four hours. The dedicatory prayer follows.—*Editors.*]

O God, the Eternal Father, we, thy servants and handmaidens, thank thee, in the name of Jesus Christ, thy well-beloved Son, with all the power of our being, that we are privileged this day to be present in this beautiful land, to dedicate unto thy Most Holy Name, a temple of the Living God.

We thank thee, O God, the Eternal Father, that thou and thy Son, Jesus Christ, didst visit the boy, Joseph Smith, Jr., and that he was instructed by thee, and by thy beloved Son.

We thank thee that thou didst send thy servant, John the Baptist, and that he did lay his hands upon Joseph Smith and Oliver Cowdery and ordain them to the Aaronic, or Lesser Priesthood.

We thank thee for sending thy servants Peter, James, and John, apostles of the Lord Jesus Christ, who ministered with the Savior in the flesh and after his crucifixion, and that they did ordain thy servants Joseph Smith and Oliver Cowdery apostles of the Lord Jesus Christ, and bestowed upon them the Holy Melchizedek Priesthood, by which authority and apostleship we do dedicate unto thee, this day, this holy edifice.

We thank thee for the integrity and the devotion of thy servants, the Prophet and Patriarch, Joseph Smith and Hyrum Smith. We thank thee that they labored all the days of their lives, from the time of the restitution of the Gospel of Jesus Christ until the day of their martyrdom, and that they sealed their testimony with their blood.

We thank thee for thy servants, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith, who have severally stood at the head of thy Church since the martyrdom of thy servant Joseph Smith, and who have led and directed thy people by the inspiration of thy Holy Spirit, and who have sent forth representatives to proclaim the everlasting gospel in nearly every land and clime.

We thank thee for all the faithful members of the First Presidency of the Church, and for the Apostles, in this last dispensation; and for each and all of the faithful men who have held office as general authorities of the Church.

O God, our Eternal Father, we pray thee to bless the Presidency of thy Church—thy servants Heber J. Grant, Anthon H. Lund, and Charles W. Penrose. May these men, O Father, be guided by the unerring counsels of thy Holy Spirit, day by day. May they be even as a three-fold cord that cannot be broken. May they see eye to eye in all matters for the upbuilding of the Church of Jesus Christ upon the earth.

Bless, O Father, each and all of the Apostles, the Presiding

Patriarch, the First Council of the Seventy, and the Presiding Bishopric.

Bless, we beseech thee, those who preside in all the stakes of Zion, and in all the wards and branches of the Church.

Bless those who preside over the missions of the Church throughout the world, together with all thy servants and handmaidens who have gone forth to proclaim to the peoples of the world the restoration again to the earth of the plan of life and salvation.

Bless those, O Father, who preside in the temples that have been erected to thy holy Name in the land of Zion. Bless, also, those who preside and who labor in the Church schools which have been established from Canada on the north to Mexico in the south.

O God, accept of the gratitude and thanksgiving of our hearts, for the very wonderful and splendid labors performed in the land of Hawaii by thy servants President George Q. Cannon and Joseph F. Smith. We thank thee for their devotion to the gospel and to the people of this land. We thank thee for raising up thy servant Elder J. H. Napela, that devoted Hawaiian, who assisted thy servant President Cannon in the translation of the Book of Mormon, which is the sacred history of the Nephites, the Lamanites, and the Jaredites. We thank thee that the plates containing the Book of Mormon were preserved so that they could be translated, and that thy words to the Prophet Joseph Smith might be fulfilled; namely, "That the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved."

We thank thee, that thousands and tens of thousands of the descendants of Lehi, in this favored land, have come to a knowledge of the gospel, many of whom have endured faithfully to the end of their lives. We thank thee, our Father and our God, that those who are living and who have embraced the gospel are now to have the privilege of entering into this holy house, and laboring for the salvation of the souls of their ancestors.

We thank thee that on this occasion the widow of thy beloved servant, George Q. Cannon, even thine handmaiden, Sister Sarah Jenne Cannon, is present with us today, and is permitted to participate in these dedicatory services.

We thank thee, O Father in Heaven, for our families, our friends, our relatives, and for all the many blessings which thou hast bestowed upon us.

We thank thee for all of the temples that have been erected

in this last dispensation, and we pray thy choice blessings to be and abide with all those who minister therein. We pray that that same sweet spirit which is present in all of the temples, may abide with those who shall labor in this holy house.

We thank thee, O Father, this day, that the promise made in a dream to thy servant William W. Cluff, by thy Prophet Brigham Young, that the day would come when a temple should be erected in this land, is fulfilled before our eyes.

We thank thee, O God, that thy faithful and diligent servant, President Joseph F. Smith, was moved upon, while in this land, on the birthday of thy servant President Brigham Young, in the year 1915, to dedicate this spot of ground for the erection of a temple to the Most High God.

We thank thee for the long and faithful and diligent labors of thy servant President Samuel E. Woolley, who has so faithfully presided over this mission for these many years. We thank thee for his labors in the erection of this temple, and beseech thee, O Father, that thou wilt bless him and all of his associate workers.

We pray thee, O Father, to bless the son of thy beloved servant President Joseph F. Smith, E. Wesley Smith, who now presides over the Hawaiian mission. May the missionary spirit be and abide with him. May he have that same splendid love for the people of this land which his dear departed father possessed.

We now thank thee, O God, our Eternal Father, for this beautiful temple and the grounds upon which it stands, and we dedicate the grounds and the building, with all its furnishings and fittings, and everything pertaining thereunto, from the foundation to the roof thereof, to thee, our Father and our God. And we humbly pray thee, O God, the Eternal Father, to accept of it and to sanctify it, and to consecrate it through thy Spirit for the holy purposes for which it has been erected.

We beseech thee that no unclean thing shall be permitted to enter here, and that thy Spirit may ever dwell in this holy house and rest mightily upon all who shall labor as officers and workers in this house, as well as all who shall come here to perform ordinances for the living or for the dead.

May thy peace ever abide in this holy building, that all who come here may partake of the spirit of peace, and of the sweet and heavenly influence that thy Saints have experienced in other temples, and that has also been experienced in visiting the monument and cottage erected at the birthplace of thy servant Joseph Smith, the great Latter-day prophet.

May all who come upon the grounds which surround this temple, in the years to come, whether members of the Church of Christ or not, feel the sweet and peaceful influence of this blessed and hallowed spot.

And now that this temple is completed and ordinance work will soon be commenced, we beseech thee, O Father, that thou wilt open the way before the members of the Church in these lands, as well as of the natives of New Zealand, and of all the Pacific Islands, to secure the genealogies of their forefathers, so that they may come into this holy house and become saviors unto their ancestors.

We thank thee, O God, our Eternal Father, that the land of Palestine, the land where our Savior and Redeemer ministered in the flesh, where he gave to the world the plan of life and salvation, is now redeemed from the thralldom of the unbeliever, and is in the hands of the great, enlightened and liberty-loving empire of Great Britain. We acknowledge thy hand, O God, in the wonderful events which have led up to the partial redemption of the land of Judah, and we beseech thee, O Father, that the Jews may, at no far distant date, be gathered home to the land of their forefathers.

We thank thee that thy servants, the Prophets Joseph Smith and Brigham Young, were moved upon to send holy apostles to Jerusalem to dedicate that land for the return of the Jews.

We acknowledge thy hand, O God, our Heavenly Father, that one of the benefits of the great and terrible world war, through which the nations of the earth have recently passed, will be the opportunity for the Jews to return to the land of their fathers.

We thank thee, our Father in Heaven, for the victory which came to the armies of the Allies, and we beseech thee that that victory may lead to increased liberty and peace throughout all the nations of the earth.

We pray for thy blessings to be upon the kings, and upon the nobles, and upon the rulers in all nations, that they may have it in their hearts to administer justice and righteousness and to give liberty and freedom to the peoples over whom they rule.

We thank thee that thou didst inspire the noble men who wrote the Constitution of our beloved country, and we beseech thee that the principles of that inspired document may ever be maintained; that the people may overcome selfishness and strife, and contention, and all bitterness, and that they may grow and increase in the love of country, in loyalty and patriotism, and in a determination to do that which is right and just.

We thank thee for this land of liberty in which we dwell, which thou hast said is choice above all other lands. We do thank thee, O God our Father, for the noble men who have presided over our country from the days of George Washington until the present time.

We pray thee to bless Woodrow Wilson, the president of

these United States. Touch him with the healing power of thy Holy Spirit and make him whole. We pray that his life may be precious in thy sight, and may the inspiration that comes from thee ever abide with him.

We pray for the vice-president of the United States, for the members of the president's cabinet, for the senators and congressmen, and for all the officers of this great and glorious government in every state and territory, and in every land where the United States bears rule. We also remember before thee, all those who have been selected to administer the law in this favored land of Hawaii.

We beseech thee, O God in heaven, that the people of the United States of America may ever seek to thee for guidance and direction, that thy declaration and promise that this is a land choice above all other lands, and shall be protected against all foes, provided the people serve thee, may be realized and fulfilled, and that the people may grow in power, and strength and dominion, and, above all, in a love of thy truth.

We thank thee, O God, that thy Son, our Redeemer, after being crucified and laying down his life for the sins of the world, did open the prison doors and proclaim the gospel of repentance unto those who had been disobedient in the days of Noah, and that he subsequently came to the land of America, where he established his Church and chose disciples to guide the same.

We thank thee, for restoring again to the earth the ordinances of the gospel of thy Son Jesus Christ, whereby men and women can be, in very deed, saviors upon Mount Zion, and where they can enter into thy holy temples and perform the ordinances necessary for the salvation of those who have died without a knowledge of the gospel.

We thank thee, O Father, above all things upon the face of the earth, for the gospel of thy Son Jesus Christ, and for the Priesthood of the living God, and that we have been made partakers of the same, and have an abiding knowledge of the divinity of the work in which we are engaged.

We thank thee for the words of thy Son Jesus Christ to the Prophet Joseph Smith and Sidney Rigdon: "This is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness, that through him all might be saved whom the Father had put into his power and made by him, who glorifies the Father and saves all the works of his hands."

We thank thee, O Father, that thou didst send thy Son Jesus Christ, to visit thy servants Joseph Smith and Oliver

Cowdery in the Kirtland temple, the first temple ever erected by thy people in this last dispensation. We thank thee for the words of our Redeemer:

"I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father. Behold, your sins are forgiven you, you are clean before me, therefore, lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have with their might, built this house to my name, for behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house."

We thank thee, O God, that thou hast accepted, by the testimony of thy Holy Spirit, all of the temples that have been erected from the days of Kirtland until this present one.

We also thank thee for sending thy servants, Moses and Elias and Elijah, to the Kirtland temple, and delivering to thy servants, Joseph and Oliver, the keys of every dispensation of the gospel of Jesus Christ from the days of Father Adam down to the present dispensation, which is the dispensation of the fulness of times.

We thank thee, that Elijah has appeared and that the prophecy of thy servant Malachi, that the hearts of the fathers should be turned to the children, and the hearts of the children to the fathers, lest the earth be smitten with a curse, has been fulfilled in our day, and that our hearts in very deed, go out to our fathers; and we rejoice beyond our ability to express that we can, through the ordinances of the gospel of Jesus Christ, become saviors of our ancestors.

We thank Thee, O God, with all our hearts and souls for the testimony of thy servants Joseph Smith and Sidney Rigdon: "And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father—that by him and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

We thank thee, O Father, for the knowledge that we possess in our very souls, that thou dost live, and that thy Son Jesus is our Redeemer, and our Savior, and that thy servant, Joseph Smith, Jr., was and is a prophet of the true and living God. And, O Father, may we ever be true and faithful to the gospel of thy Son Jesus Christ, revealed through thy servant Joseph.

We beseech thee, O Lord, that thou wilt stay the hand of the destroyer among the natives of this land, and give unto them increasing virility and more abundant health, that they may not perish as a people, but that from this time forth they

may increase in numbers and in strength and influence, that all the great and glorious promises made concerning the descendants of Lehi, may be fulfilled in them; that they may grow in vigor of body and of mind, and above all in a love for thee and thy Son, and increase in diligence and in faithfulness in the keeping of the commandments which have come to them through the gospel of Jesus Christ.

We pray thee, O Father, to bless this land that it may be fruitful, that it may yield abundantly, and that all who dwell thereon may be prospered in righteousness.

Bless all thy people who have named thy name in all parts of the world. Especially bless thy people in the Valleys of the Mountains, whereunto they were led by thy divine guidance, and where the greatest of all temples in this dispensation has been erected, and where thou hast blessed and prospered thy people even beyond anything that could have been expected.

Bless, O Father in Heaven, all thy servants and handmaidens who hold responsible positions in all the various auxiliary organizations of thy Church, whether as general, stake, ward, or mission authorities; in the Relief Societies, in the Mutual Improvement associations, in the Sunday schools, in the Primary associations, and in the Religion Class organizations. Bless each and everyone who is laboring for the benefit of the members, as well as the members themselves, in these associations.

We especially pray thee, O Father in Heaven, to bless the youth of thy people in Zion and in all the world. Shield and preserve and protect them from the adversary and from wicked and designing men. Keep the youth of thy people, O Father, in the straight and narrow path that leads to thee; preserve them from all the pitfalls and snares that are laid for their feet. O Father, may our children grow up in the nurture and admonition of the gospel of thy Son Jesus Christ. Give unto them a testimony of the divinity of this work as thou hast given it unto us, and preserve them in purity and in the truth.

O God, our Heavenly and Eternal Father, sanctify the words which we have spoken, and accept of the dedication of this house, we beseech thee, in the name of thine Only Begotten Son Jesus Christ, our Redeemer. We have dedicated this house unto thee by virtue of the Priesthood of the Living God which we hold, and we most earnestly pray that this sacred building may be a place in which thou shalt delight to pour out thy Holy Spirit in great abundance, and in which thy Son may see fit to manifest himself and to instruct thy servants. In the name of Jesus Christ our Redeemer. Amen and Amen.

Spirit Communication •

By William A. Hyde, President of the Pocatello stake of Zion

[This letter was written to a friendly correspondent, who seems to be inclined to spiritualism. He is not a member of the Church of Jesus Christ of Latter-day Saints. Much is being written upon the subject at the present time, and even some of the Latter-day Saints are troubled to some extent by speculations that are going on. We believe, therefore, that this letter will be of great interest and value to all who read it.—*Editors.*]

Dear Sir and Brother:—It has been a long time since I received your last letter. I have held it handy to remind me that sometime I must answer it. Today seems an opportune time.

I have carried, in my pocket, your little pamphlet entitled: *Who are these Spiritualists?* It certainly contains a strong array of testimony as to the fact that there is communication between the living and the dead. In some of the popular magazines, there has lately appeared other evidence. Unlike some, I have never doubted that there has been communication between these spheres of life, through mediums, for I could not consistently maintain that all the purported evidences were legerdemain. Although I do not, as a Christian, hold exactly the same views as you say your wife does, as to the source of these manifestations; namely, that they are all evil, still I do not attach very much importance to them, for the reason that there does not appear to have come very much from them in the way of direct good to the living. But of another class of communications, the spiritualist must, if he is consistent, take cognizance. He must accept as genuine the accounts of holy writ, as to the appearance of Moses and Elias to the Christ and his disciples (Mark 9:4), the appearance of the messenger to John the Divine (Rev. 19:10), to Daniel (Daniel 10:13), and to others. These have great comparative importance among the great events in the history of the world; but in the records of the work of the mediums, there is no single instance, so far as I know, where one of their visitants has given any great or helpful truth to man. There may be such instances, but I have never heard of them, and I think that if they had occurred, they would have been published to the world. But, on the other hand, I have heard of communications from the dead, through the mediums, that have been deceptive, mischievous and harmful; so it would appear to me that in spirit communica-

tion, there is the good and the bad, and that one must not put too much importance on the mere fact that such communications occur, independent of their character.

There appear to be these distinguishing characteristics in spirit visitations, which may roughly classify them into two divisions,—servants of some higher power, with some important message to deliver to men, and those which are the result of what you might term psychic influence, and which generally are shadowy, indefinite and personal, in their information to men. The first of these have had a marked influence in shaping the lives of mankind, and in forwarding the principles of righteousness; the latter are confined to their immediate circle, and, outside of the meager comfort that may come from the knowledge of the existence of a future state that they give, are really of little importance. Men study them as they would follow a scientific theory only.

One would think that, it being proven that spirits do exist and have the power of expression, a collateral truth would have to be admitted also, that when they leave this earth, they engage in new experiences, and consequently acquire more knowledge. That being admitted, one must despair at the failure of spiritualism to give to mortals some of the benefits of the wisdom of those who are advanced. What are the conclusions that Socrates must have arrived at in his 2500 years of spirit life? Has he not now a more comprehensive view of existence, in that he can contemplate and weigh in his philosophy the mortal and the spiritual? How much more pithy might not Pascal's pointed sayings be than his published earthly utterances! And Newton, who protested to his admirers, when they flattered him as to the extent of his learning, that he "stood only on the shores of knowledge, and that the measureless ocean of truth lay before him unexplored," what might he not tell us now that he, like Tennyson, has "crossed the bar!" Then those great poets! Have they lost their poetic power, being dead? If spirits freely speak, why may not they communicate their mighty thoughts to us? Some little poetry has filtered through the mediums, I believe, but it has been classed as quite ordinary. Why do not the men who on earth we thought to be inspired with a heavenly fervor, warm our hearts again? Had Napoleon the power, what a splendid opportunity for him to have used his magnificent genius in his country's aid during the last great struggle!

I think that you will agree with me, brother, that from the standpoint of results, the spiritualistic mediums have contributed little to humanity. I think that I am safe in saying that no great principle, no great fact in science, art, or philosophy have

they given to man. On the other hand, it appears that the Lord has had three ways of communicating his will: by personal command, by the means of that subtle medium, his Holy Spirit by which he conveys his message to the receptive mind, and by the means of spirit or angel messengers, and the service that these spirits who come authoritatively has given us is of great importance. They have made known to man the decrees of God covering time to the end of the earth. To Jacob, to Daniel, to John they have anticipated history that we in our blindness are now only beginning to understand.

The Church of which I am a member was brought into existence largely by the means of spirit or angel visitors. When I say spirit, I am not attempting to make a distinction between purely spirits who have occupied bodies or not, or resurrected beings—the broad classification covering those not mortal is what is meant by the term. My Church is that most wonderful, little understood, and often vilified, organization known as the Church of Jesus Christ of Latter-day Saints, or more commonly, “Mormon,” and we, the “Mormon” people, have reason to be very grateful for spirit aid and mediation.

I judge, by what you say as to your church affiliation, that you have not been of what may be termed the deeply religious class, that you are rather neutral and tolerant of churches than otherwise, and that being the case, you will be in a position to judge of this phase of my religion, just as you would of any other, upon the merits of the evidence.

I note that you have given the testimony of Dr. Robert Chambers, Professor Oliver Lodge, Professor Herbert Mayo, Dr. Robertson, Alfred Russell Wallace, Henry W. Longfellow, Edwin Arnold, and many other noted men, as to the existence of the spiritual world around us. These are philosophers, scientists, and poets, and primarily their testimony is valuable, as Dr. Chambers says, “in redeeming multitudes from hardened atheism,” and in demonstrating that “there is another world, that there is a non-material (or spiritual) form of humanity.” This is a great accomplishment. These men have for their audience those who, even if they have believed in scripture, at least have not attached much importance to it. It would have been easy for the man who believed in God to believe the word of Elihu, in the Book of Job, that “there is a spirit in man: and the inspiration of the Almighty giveth them understanding.” Or, to believe the countless testimonies of scripture as to the future existence of that spirit. The arguments and testimonies of these men, then, are not needed, for the conversion of the believer in scripture and the gospel of Christ, but for those who are not fully converted to it.

The scope of the gospel, as we believe it, includes three great facts of existence,—a spirit life before this earth life, our life here where the spirit which lived before is embodied in mortality, and the future life of the disembodied spirit. We believe that the first of these was a life of freedom of action and choice, that the second was or is largely a result of the first and is a period of testing and education, and that the third is a result of these former lives, which shall ultimately come to the reuniting of the spirit and the body in the resurrection, and that then the real, true, eternal life begins. This being true, it would be unbelievable that this great program could be accomplished by hap-hazard means. There are laws that govern spirit life. There are now, and ever will be, no doubt, the different altitudes to which spirits may rise, and to which they may be confined, and these disembodied ones, who communicate with us, are subject to laws as certain as the law of gravitation. There are laws that sent them here to inhabit infant bodies, and laws which govern them when they leave this existence.

About the other side, you and I know but little, but I would like to put by the side of the word of any one whom you may choose to quote from, this statement of an ancient prophet of this hemisphere who said,

Now concerning the state of the soul between death and the resurrection. Behold it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles and from all care and sorrow. And then shall it come to pass that the spirits of the wicked, yea, who are evil * * * shall be cast out into outer darkness; there shall be weeping and wailing and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil. Now this is the state of the souls of the wicked; yea in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise until the time of the resurrection.

This is from the Book of Mormon. We believe it to be true and authentic; but whether this revelation to the ancient prophet ever came or not, it does not lack definiteness in statement, and has the further merit of justice and reasonableness. Has any of the shadowy, vague forms that flit within the consciousness of the mediums ever told as much as this? The statement has also the advantage of being indirectly corroborated by the apostle Peter who refers to those "disobedient" spirits who had been imprisoned since the days of the flood. (1 Peter 3:19.) The doctrine of rewards and punishments must

be a vital part of any philosophy or religion, or else a premium would be placed on wrong, and right would be discounted, and I for one, can readily believe that there are vast numbers of earth's former inhabitants, who, in misery and discontent, are awaiting final judgment.

But in these considerations the incident is apart from the principle that governs it. It is not enough to know that spirits actually exist. That truth is barren if we do not know the relation of God's laws to them. That death does not take us into a realm of complete knowledge is certain. Else, why should Christ have taken it upon himself to preach to those spirits in prison that I have already referred to? The disembodied spirit adds an experience to the sum of his human knowledge when he crosses the threshold of the "hereafter." According to the Book of Mormon prophet, if he has been a righteous man, he will have acquired many other wonderful experiences in the society of the great and good. If unrighteous, he must have much to learn that he might have acquired while on the earth, and he must in comparison to the other class be stationary and in doubt and fear as to the final result.

Six thousand years has taught us that the secrets of the "other side" are inviolate, and are only revealed to men by authorized messengers, clothed with the power to communicate them, and that no psychic power of man can surmount this barrier; that personal matters—such as the existence, comfort, happiness and desires of the departed are sometimes made known through mediums, but that the relative value of this information is little.

You refer to a certain person as being psychic; I understand that to mean that some people are so constituted, in mind, that they are easier of access by spirit influences. The "Mormon" doctrine is that the right to the ministry of angels is an authority conferred by God himself.

You, I believe, have the theory that there are certain spirits with whom it is difficult to communicate. Is not this a confirmation of the "Mormon" doctrine, that there are some who have passed to a higher plane, beyond the reach of the most subtle medium?

The mystic experiences of Swedenborg, who is credited with having talked with angels, and, as he says, with God himself, you would interpret as being an indication of a highly psychic mind, but the test of the genuineness of Swedenborg's or any other man's professions, must be in their value to the human race. Have his teachings brought any good or solid satisfaction to humanity? The Prophet Joseph Smith has made some wonderful declarations, which are so startling, that apart

from any notion that men may have of his honesty, must make the student of spirit life pause and investigate. Joseph Smith announced that he had received visitations from God and his Son Jesus Christ. This statement has appalled and horrified many professed Christians, who would give to God and his Son less power of expression, than they would give to angels or a disembodied spirit; but if we argue that spirits and angels may communicate with man, why draw the line against God, the Father of spirits? Which horn of the dilemma shall we take—that he cannot, or that he lacks the sympathetic concern for the world in its great times of need? One alternative is as inconsistent as the other.

Following that remarkable visitation of the Father and the Son, there were a series of others. An angel, who represented himself to be one of the ancient inhabitants of this continent, came and revealed the hiding place of ancient records, which in due time were translated. This was an instance where an authorized messenger had accomplished a definite and worthy object—the enlightenment of the world as to a dead race, and a barbaric living one. Then revelations through ancient worthies came, which had for their object the restoring of lost powers and authorities. Theologians have sometimes wondered at the meaning of a certain passage of scripture, the very last words of the Old Testament: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” Joseph Smith states that Elijah came to him and gave him powers relating to the union of the living with the dead, which opened up the way for the turning of the hearts of the living to the dead, and the dead to the living, for the accomplishment of the things that shall make them one—alike in knowledge and salvation.

Largely, in this way, a system that is called “Mormonism” was evolved. Truth upon truth, principle upon principle, it was formed, a perfect and consistent whole, which has elicited the admiration of many sober-thinking men. Much of this was done through the visitation of beings from another sphere of existence. So we are ardent believers, not in your psychic phenomena, perhaps, but in the more important truth, the fact of God’s ministry to his children through his spirit or angel servants.

We are met with the denunciation founded in the scriptures that predict the living and deceptive influences that should come in the last days, but we rest our defense on this challenge that not one declaration made to us by the means that have been

described is contrary to reason or the revealed word of God. That measure or standard, together with a calm estimate of values as seen in the benefits that come to man directly through these revelations, should be the test. We submit cheerfully to that test; and furthermore, while we are warned to beware of false agencies, we are assured that the existence of the fraudulent and deceptive is proof of the value of the true and authoritative, which should not be discredited because of the existence of the counterfeit. We may be sure, my brother, that in the end, truth will come out of the conflict, like gold out of the furnace—untarnished.

Pocatello, Idaho

Lincoln the Honest

From out the woods with zest of youth
A shrinking soul emerged one day;
His hope was in the strength of truth,
With honest toil to break the way.
The world was wide, himself but one—
A speck of dust—yet none were more;
What had been tried could yet be done
If will were lent where lacked before.

In after years he reached a mark,
His honesty had won him fame;
The White House door was opened wide,
The needs of country called his name.
'Mid clank of chains and roar of guns,
To helpless serfs he bade good cheer,
He stopped to lift the fainting ones
To homes of peace from dens of fear.

Today he lives in hearts of men
Who love to honor heroes true;
We praise the One who lent to him
The Red, the White, the heavenly Blue.
Our wish is one—his name must live
To shape our lives in years to be;
His hope is ours,—may courage bid
To serve the right as faithfully!

Boston, Mass.

Claudia May Ferrin

Polly

By D. C. Retsloff

The first seen of them was when what is known in the Middle West as a "prairie schooner" stopped in the outskirts of town and in the abandoned yard of Count Jensen's old place.

Half a dozen poorly clad, elfish-looking little children peeped from the wagon ends.

Two bony horses wandered here and there, inside the rickety fence, trying to pick something worth eating among the stumps and blackberry vines.

"The Count's place," as it was called, stood in a grove of tall cedars, whose sobbing at times seemed pitifully human. The dilapidated old house, surrounded by a tumble-down fence, bulged in many curves, as if strained in an effort to keep itself standing.

At one time there was a gate, but it had long been gone, and even the walk leading to the house had rotted away.

The broken steps, paneless windows, and sagging doors told the story of neglect and decay.

Uncared for, it had stood vacant for many years, save for families of rats or an occasional tramp who spent a night beneath the shelter of the moss grown roof.

By what right the strangers took possession of the premises no one knew; likewise, where they came from was an unanswered question.

But there they were and there they stayed; it seemed the proper setting for them, too; the wobbly fence, the weedy yard, were quite in keeping with the poor, old horses and rattling wagon.

It was as if the place sympathized with them in their poverty and did not want to appear to better advantage than its inmates.

It was late in the afternoon of an August day when Mrs. Chadwick first noticed the wagon in the yard across the road.

In the daylight which still remained and during the long, northern twilight she watched them transfer the few odds and ends from the wagon to the house.

She was pleased with the signs of life around the old place, and even the nearness of the many children did not disconcert her.

As she was finishing her dishes the next morning, a slip of a girl entered the gate. The child, for she was no more, approached half timidly and bashfully said: "I'm Polly, we have just come here to live, and my Ma, she wants the loan of your skillet, we lost ourn somewhere."

"Come right in, little girl, I will get you a big frying pan that I don't use; tell your mother that she may keep it."

Polly stood in the center of the spotless kitchen and looked in every direction—a queer little figure in a faded calico dress, short by two inches in length of skirt, and so narrow that if she wanted to run she would have to gather it up around her waist.

The shortest fleeting glance would have told the most casual observer that she had been raised in a promiscuous manner.

Her hair was tightly braided in two long pig tails, tied with wide, white rags, but very beautiful were the brown eyes, and wistful and sweet was the face she raised to Mrs. Chadwick's as she took the "skillet" and turned to go.

"So you are Polly, are you? What is the rest of your name?"

A flush crept into her cheeks, the big eyes snapped, a battle raged within. Only for a few seconds, however. Something like an unspoken passport flashed between them. Then came the answer, "Polly Plenty Pepper, but I never tell it, only when I have to. I hate it, I hate it."

A lump arose in the woman's throat as she looked at the girl; something mysterious and mystic was born in a moment, something that drew them together.

"I must go now, for Ma, she licks most awful hard when she licks."

Polly darted away, the big black, iron frying pan in one hand, her skirts raised in the other and the two braids of hair with their rag ribbons fluttering in the wind like flags of truce.

From that day Polly was a frequent caller, coming each time to borrow, for her mother was nearly always "just out" of some common household article.

The oftener she came, the more interesting she grew. There was much in her to study. She was original and old fashioned. She seemed to hunger for the love and mothering which she did not find in her own home.

She was very sensitive about her name and hated it with all the strength of her twelve years.

"I wish my name was Chadwick," Polly remarked on one of her borrowing trips. She set her teeth, took a long breath, and added: "Polly is bad enough, the Pepper is awful, and when anybody says Plenty, I would like to scratch their eyes out, I would. I do not see why Ma gave me such a name. I believe

I hate her for it. If I don't take rat pizen before I get married, I'll name all my little girls after the flowers; then no one can poke fun at them. Do you know, Mrs. Chadwick, I have heard the flowers laugh in the wind. I know they dance with the moonbeams, and some mornings I think they have been crying, for their faces are all wet? I don't see why God did not make me a flower, or a little creek; maybe I'd rather be the creek, for it goes on, and on, and always sings, the more it tumbles down, the louder it laughs."

"Why do you think He made me a child, with so many brothers and sisters, and why did He tell me to pick out a mother who would give me such a name as Polly Plenty Pepper?"

"Hush, child, hush, you must not talk in that way. It does not matter what your name is; that is of little moment in this great, busy world. Be your own sweet self; do not think about your name. Polly is not bad at all. Do you know that it comes from Mary and means 'Star of the Sea?' Remember that, and when you look at night up to God's blue overhead, notice how each little star seems trying to outshine every other little star, and try to be better and kinder than other girls who have prettier names. People will love you for the brightness of your nature and you will be a star indeed. Remember, Polly, we, our spirits, came into this universe by our own desire. All our experiences shall be for our individual good. We roll around like a marble on a smooth floor, till we drop into a pocket and there we are; not the pocket we would choose, probably, but the one selected for us by the Good Father of all, and to which selection we consented, that we might have the experience that should prove us and make us grow in strength and power to overcome, and prepare us for greater things hereafter. Then, it is up to us to fit ourselves into that place, and to do our very best. We all have a share in making the lives of those around us, and never forget that you stand like a sign post; you do not know who may be looking to you for guidance."

"If every one was as kind as you are, Mrs. Chadwick, I'd not mind the Polly, but the boys call me 'Polly parrot' and say, 'does Polly want a cracker?' They call after me, 'Polly, oh, poor Polly!' till I want to fight them. Some day I'll jam Henry Hopkins a foot in the ground. I hate him, he's the worst boy in town. I wish something would gnaw him into bits. I hate the school, I hate the teacher. Yesterday she made me stay in after the rest were gone, because I'd not tell my name before the whole class. I didn't tell her yet, and I 'low I never will. I'm only twelve years old, but I reckon they have been sorrowfuller years than you ever had in all your life. It's

just terrible not to have enough of anything, only the name 'Plenty.' I can't see why God made so many poor people; sometimes I hate everything and everyone. The moonbeam ladder that comes down on my bed at night is the only thing I don't hate. I make believe that it is a path leading away off to some place where there are no bad boys, no crying babies, no ragged dresses, but to a spot where the sun is always shining and little Christmas trees growing. I must go now, for since Ma got the new twins, I have to tend the baby all the time. I feel like a volcano, ready to 'bust' open and shoot out fire and hot rocks. I wish I could, if they would hit the boys that call me names."

The strength of the child's passion and the expression that overspread her face almost startled Mrs. Chadwick. She knew how little brightness there was in Polly's life.

The mother, ignorant and untidy, the father shiftless and easy, the house—for there was not the slightest hint of it being a home—was simply a place in which to eat and sleep.

Months passed, each succeeding week bringing Polly new annoyances from the village boys, led by Henry Hopkins, who made life most unhappy for the girl.

One afternoon Mrs. Chadwick, sitting by an open window, heard an unusual noise in the street. Looking out she saw and understood the reason. The sight long lingered in her memory. Polly and five boys were indulging in a most disgraceful affair. The two long braids of hair kept time with the child's skinny arms as she struck at her tormentors.

Like tamer and animals they eyed one another, not a boy—not even Henry—dared to attack her singly. They circled and danced, like a band of wild Indians.

Polly, as alert as a young deer and nimble as a jack rabbit, was holding her own, advancing rather than retreating.

Mrs. Chadwick started for the scene of battle. At her approach the boys scurried off like dogs driven from a feast, while Polly called: "Just you wait, some day I'll hang you all higher than Wo Lee does his wash!"

The next instant she found herself gathered in a pair of motherly arms. The angry fire died and she burst into tears.

Mrs. Chadwick did not say a word as she led her into the tidy kitchen and drew her down upon her lap.

After a time Polly said between sobs: "That settles it. I'm going to take rat pizen tonight. What's the use for me to try to live and be good in the same world with Henry Hopkins? Today he called me, 'Polly long legs,' and 'Plenty skinny.' If I could punish him I would. Why did God make boys? I hate

everything and everyone 'cept you. Sometimes I hate you 'cause you are not my mother."

"Polly, Polly, calm yourself, you will be sick!"

"I don't care; why did God make all the birds happy, give them lovely trees to live in, and then make folks who are always cross and sad, and have them live in crazy old houses? He makes the hills beautiful in soft green and bright with flowers, why did he make me to wear faded clothing and not enough of that even?"

"Child, you must not feel that way. God made the world and all that we see for you and me. Our trials shall give us experience and shall result in our good. Christ our Lord suffered, and descended below them all, and none of us is greater than he. Every living thing has as much right to be gay and happy as people. You would not love the trees if they were ugly. You do not want the hills to be brown and bare. Try to realize that He made them bright so you might enjoy them to the uttermost depths of your soul."

"But, Mrs. Chadwick, how can I be happy? I've had this sorryness so long I 'low it is just a part of me. The only time I'm happy is when I have my moonbeam ladder. If I could live here with you, maybe, by and by, I'd forget to hate, but over there I can't. We have so many children and never enough of anything. I dress so skimpy and am so skinny."

Tears again filled the brown eyes and her voice had in it a touch of plaintiveness that touched the listener's heart.

"Would you really like to be my little girl, Polly? Will you come to live with me, if we can get your mother's consent?"

"Will I?" cried the child. "Just give me the chance. I don't reckon I'd hate the name Polly so much if I was living with you."

Together they crossed the road. Mrs. Pepper listened to the proposal quite indifferently, then replied: "So you want Polly. Well now, I never thought anyone would want her. I 'low it don't make any difference where a kid grows up and gets its 'eats' and 'sleeps.' Polly is queer and not thankful for all we've done for her. Like her pa, she'll fight at the drop of a hat, and her tongue, it haint ever still. I reckon you'll have your hands fuller than you've ever had them if you tack on to her. She'll fill you with trouble. She mopes around and wonders why God made so many poor people. I told her the other day that I 'lowed they were his favorites, being as how he had made so many of them, and what do you think she did? Bust out crying and said she hated God, hated everything, hated me, and me her own mother! Can you beat that? Isn't it the

most unnatural thing you ever heard of? If you can stand for that kind of foolishness, take her. Many a time she has needed the hide about tanned off her. Now remember what I am telling you."

The fact that there was an immortal soul in the body of her child did not seem to enter Mrs. Pepper's mind, and there were no softening lines on her cold face.

With apparently no regret on either side Polly severed her connections with her natural mother, who was an unnatural one as well.

A happy home is a cheerful agent. The change in the child's mental attitude was soon noticeable. Mrs. Chadwick's very presence radiated joy and happiness. Polly developed as rapidly as a young plant in fertile soil and genial sunshine.

* * * *

Twelve years passed. Again an August sun fell on the Chadwick cottage. The yard was filled with blossoms, each leaf, vine, and shrub seemed quivering with expectancy as they nodded gaily or danced in the gentle breeze, while the birds in the shrubbery sang at the risk of bursting their throats.

The gate opened, a tall young woman with hair like burnished copper, and wonderful brown eyes, went quickly up the walk.

The noise of the latch brought Mrs. Chadwick to the door.

"Polly, Polly, my dear child, I did not expect you till the evening train."

"Not sorry, are you?" The voice was musical and low, and the laugh that followed like the happy gurgle of lapping waves.

"Oh, my dear, I could hardly wait. I am so proud of you. You must tell me all the things you have done, all about the girls you teach and the school."

"That will be easy. I have written you so much and sent copies of leaves from my diary; there is not much left to say."

Seated in a low rocker with the older woman close by, Polly began: "First I want to say again how much I feel that I owe to you and the training I received in this dear, little, white cottage. If it had not been for your influence, your love, your sympathy, your consideration, I could never have been a teacher in such a school. Incorrigible girls need a personality much like yours, Mrs. Chadwick. The knowledge gained from your example, helped me every day."

"But, Polly, I cannot think I am responsible for your success."

"Indeed, all I am I owe to you. You never presented antagonism, you tried to understand my impulses and motives, you did not put resentful interpretations on my actions."

"Why should I, child? Character-forming is as worthy an object as book-learning."

"You are right. I know that many of the girls in the school have been controlled by winning their hearts, as you did mine. Do you remember how you used to keep me busy with bright, pretty things and how much you taught me of Nature?"

"You always loved Nature, Polly. I did not have to teach you that. You were the one who heard the first call of the mother birds, you found the pussy willows in their silver furs long before any one else thought of looking for them. It was no trouble to keep you busy; all you needed was a definite object. Those things were within yourself, Polly. I may have helped develop them. I can see you now the first year you were with me, out there under the cedar tree, the day the boys killed the spotted snake. I can hear the sob in your voice as you called me and asked why they hurt it when God had made it so beautiful? And do you remember the time you cried all afternoon because the big alder was cut down? You said all the leaf babies would die in their cradles. Does not that prove that you always, even as a child, was a Nature lover?"

"Then let me put it this way, you intensified my love for all living things. One of the most lasting lessons you ever gave me, Mrs. Chadwick, was when you told me the story of the sculptor who always saw an angel in a block of marble. In finishing, you said: 'Polly, in you I see possibilities for everything you want to be.' I have never forgotten that. I try to see the highest type of womanhood in the very worst girl, even as you did in me."

"Child, you must not give me all this credit. That I was a helpful medium I am willing to admit, but, my dear, we both must remember that, 'the Father who dwelleth in us, he doeth the work.'"

"Let us forget about myself, Mrs. Chadwick, I want you to tell me how things are in this quiet village. You know, after the long years spent here, it seems a part of my former self."

"There are improvements in all lines, Polly, and in the people as well. I believe the greatest and the most remarkable is in your old enemy, Henry Hopkins. He has developed into a wonderful man. Everyone is proud of him. His college career was one success after another, and now comes his crowning triumph, the winning of that big corporation suit. He found time while in the university to make an exhaustive study of graft, graft methods, and grafters. Through this knowledge he was able to outwit and outstrip his opponents and come off with flying colors. There is not a breath of scandal, nor a

smutty stain on his name, or his methods; nor on the name of the corporation he represented.

"They say his language, aside from being forceful and convincing, was as smooth and ripply as the waves on a summer sea; in fact, a plea in blank verse. He stands for justice, honesty, and clean business. He is a remarkable young man. I sometimes wonder if anyone as practical can have a grain of sentimentality—"

Again the gate latch gave its tell-tale warning; elastic footsteps sounded on the walk; there was a light tap on the door, and then a quick turning of the knob, and Henry Hopkins, slim and shapely, stood in the opening, an eager light on his strong face.

Mrs. Chadwick, with extended hand advanced to meet him. "My dear boy," she said, "this is an unexpected pleasure. I have been wanting an opportunity to congratulate you on winning the suit against the graft machinery. It must be highly gratifying to feel that you have achieved a success. We all are proud of you, Henry."

A great tenderness came into the young man's eyes. His line of vision appeared to focus on Polly, as he replied:

"Mrs. Chadwick, I thank you, but all the glory will fade from my life if I do not win my next suit, which now is pending."

He crossed the room to Polly, his powerful face betraying his soul hunger.

No word of love had passed between them, but eyes and blood had translated the voiceless language of the heart. They knew they loved each other.

Looking at the blushing face of the girl, as she stood near the window, through which glimmering sunlight fell in long streamers of gold, Mrs. Chadwick did not have to be told that Henry Hopkins had won his suit.

San Diego, Cal.

"The greatest poets in all ages have been great admirers of animals, and their sayings would form a code of tenderness for these, our fellow creatures; throughout Shakespeare's writings, for instance, you can detect the love he had for animals." * * * When, for instance, the lower animal is constantly the companion of man, and is one of the family, as, for example the horse with his Arab master—the man begins to understand the lower animal; and understanding of this sort necessarily produces kindness and sympathy."—*Animals and their Masters.*

I Want my Family Forever

By Joseph S. Peery

A brief discussion on Temple Block.

Guide—"Does the family relationship continue after this life, or does it cease with death?"

A gentleman in the company of tourists—"The Savior said there are no marriages in heaven, therefore it ceases."

Guide—"The gentleman quotes the words of the Savior to the Sadducees: 'In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.' Matt. 22:30. The great body of humanity believes that these words mean that the family relationship ceases with this life, and they are consistent, as they marry for life only, until death do them part. Only one Church claims the authority to marry for time and eternity, and that is the Church of Jesus Christ of Latter-day Saints. Where do we get our authority? Divine authority is what counts. Paul says, in Heb. 5:4, 'No man taketh this honor unto himself but he that is called of God, as was Aaron.' Moses was commissioned of God to call Aaron to the Priesthood. The Savior said to his apostles: 'Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.' Matt. 18:18. Peter, James and John, resurrected beings, conferred upon Joseph Smith and Oliver Cowdery this same authority of the apostleship. By the laying on of hands, this authority has come down to us, and under it, in the temples, the marriage ceremony is performed, not only for this life, but for all eternity. If there is anything that will cause a good man to strive to do right, it is the belief that he will have his family in the great beyond. As 'Mormon' parents, we are convinced that when we die, we cannot take our property, but that we can have our children with us in the hereafter."

A lady—"That appeals to me very much."

Another tourist—"It also appeals to me."

However, the gentleman who quoted the Savior's words wanted to keep up the argument. Later on, he engaged the guide in private conversation. Finally the guide asked, "What is an angel?" The gentleman answered, "A ministering spirit." The guide then said, "As you understand it, an angel is a ministering spirit, who ministers to others. I do not care to contend with you on the matter. If you are satisfied simply to be a ministering spirit to others, well and good, but as for me, I want something more, I want my family forever."

The gentleman saw the point. The controversy ended with the stranger's remark, "I believe I will get a Book of Mormon."



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ANTI-AIRCRAFT PROTECTION FOR THE PANAMA CANAL

This is a photo of one of the anti-aircraft guns which guard the Panama Canal from air attacks. The guns have been placed on concrete bases in such location as to protect the vital works of the canal.

A Warning

By George H. Maughn, of Ricks Normal College

There was a community in a favored land with first right to the water of a beautiful stream. There were others who needed water, but those of the first right "had none to spare," although they had it to waste. They squandered water. It ran over the same meadow for days and sometimes weeks. They were careless in the use of this great blessing and their yields were never very large. Repeated irrigation was made to take the place of cultivation—a bad practice. Other towns sprung up and needed water and asked for it, so those of the first right guarded theirs more selfishly year by year.

Their fields became hard and baked and lifeless. The low spots became boggy. Great quantities of moisture evaporated yearly from the surface and a black pestilence gradually crept into the soil. It was noted that spots on certain farms refused to produce useful plants, and still the wasteful, careless use of water went on.

It was recorded that one man struck his neighbor on the head with a shovel and killed him, because of water. Thus two homes were wrecked; and the men had both been wasting water.

The black foe crept closer and closer to the doors of the homes in that place. The swamps increased in size, and bred great swarms of pests. The land that had been exceedingly fertile at first was now alkaline and foul smelling. It turned a sickly visage to the heavens. The population lost its standing as a progressive, prosperous people and the homes became uninviting.

Selfishness, selfishness and slothfulness, had made this wonderful land, first an unproductive spot and then a place unfit to inhabit.

The land has now gone back to a wild, unclaimed state, and is many times more irreclaimable than it was when covered with sagebrush and before the ditches were made.

A Land of Promise

What a wonderful soil is this of the international plains and uplands! Nature has granaried for a thousand years the fertility that has been available. What a sin it is for men,

through the use of too much water, to wash out this stored up treasure and leave the land poor!

A Contrast

A season of extreme drouth reduced the water in the streams until people on the newer ditches found their canals dry. War conditions and a call from the Government to produce more food had stimulated the farmers to plant every acre possible; and there was no water when the scanty winter rainfall was gone. The parching acres grew first a dark green, then some of the leaves turned yellow and then brown. Crop failure seemed sure. The faces of the farmers were drawn and their hearts heavy because of the loss they would have, and because of a kind of pity they felt for the withering, drying plants they could not save.

A True Neighbor

The phone rang and a kindly voice over the wire, seven miles away, said: "Is that you, Hans?"

"Yes."

"This is Mr. Jones of the Pioneer Ditch Company."

"Yes, I recognize your voice, Mr. Jones," said Hans.

"We know you need water down there in New Sweden, and have decided to share up with you. Next Monday we will turn into your ditch, thirty cubic feet of water and you may have it for ten days. Notify your people and make the best use of it."

This thing was repeated twice during that difficult summer, and the result was a fair crop for the people of New Sweden. That fall the Pioneer Ditch Company refused any pay for the water they had turned into the New Sweden ditch. This was not the first time these generous, big-hearted men had divided what they had with less fortunate neighbors. They work together for community betterment. They are wise in their husbandry. Their land yields wonderful crops. Though productive at first, it becomes more fertile year by year. A larger population of future generations can inhabit this land and prosper—a thing which God intends should be.

The fields are teeming with life and joy and beauty.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again."

Rexburg, Idaho

Washington Lincoln's Mud-Daub

By Elsie Chamberlain Carroll

John Mackenzie Maynard had been sitting for a half hour vaguely conscious of a repeating thud on the outside wall of his study; but the deep scowl into which his brow was contracted showed that his mind was on something far more remote.

The real cause of that scowl was the prolonged strike among the workers of The Ithaca Gun Factory of which Maynard was president. He had not dreamed the strikers would or could hold out so long. To be sure, he knew that the spirits of such men as Bancock and Gregory, the leaders, could not be crushed; and yet he had felt sure that at this time of the year dire necessity would send the strikers back to work within a week; or at least, to him with conciliatory terms. However, three weeks had gone by, and still the big factory was silent.

Every day of inactivity meant a loss of thousands to the firm. It was this thought that made John Maynard savage. He realized that already the loss had been more than the extra wages the strikers had demanded, and yet—to give in. It was not in this man's nature to do that.

Thud! Thud! continued the sound outside—and then came a crash! A section of the great mosaic window splintered, and there in the center of the oriental rug dropped a big daub of black mud.

The man sprang to his feet and rushed to the window, muttering between his teeth,

"Those confounded brats next door! I'll wring their necks, the infernal reprobates!"

He drew the velvet curtains aside in time to see the red-haired culprit, his tell-tale, mud-plastered willow still in hand, turn away with a look of mingled defiance and alarm in his freckled face. And then the door of the shabby little house across the way flew open.

"Washington Lincoln Dobbins, what have you went an' done?" demanded the excited voice of the blue-ginghamed girl who appeared in the threshold. There was a guilty glance toward the shattered window.

"Wash! Washington Lincoln—you didn't smash his winder?" There was no reply and the horrified chastizer continued:

"Oh, Wash, whatever in the name o' Satan did ye do it fer?" The flaming head of the boy went back and he thrust a pair of grimy hands into a pair of thread-bare pockets. The man could see the look of defiance in the small face.

"'Cause I was playin' I was a striker an' I wisht that mud daub had a bin a real bomb an' done fer the ole skinflint what starves folks."

"Wash! Don't ye know that's antarchy an' its wickud? What would ma say?"

"Well, I didn't think mud daubs wus hard 'nuf t' bust winders, but I'm glad that un busted hissen."

"Yer glad? Wash Dobbins, don't ye know that winder must a cost—dollars an' it'll take every cent o' our Christmas money t' pay fer it, an' then maybe he'll hev ye 'rested, an' put in jug. Oh, Wash, how could ye, with ma in the hospital, and Queenie Bess a wantin' a Bear doll so bad, an' Sammy Leviticus without a shoe to his back, an' little Roosie aprayin' every night fer a Christmas tree. Oh—Wash—you've went an' ruined our—hull Chris'mus." The blue gingham apron was brought into service as a handkerchief and the slender shoulders of the little child-woman shook with sobs. John Maynard found himself watching the scene with strange fascination. The young culprit stood with drooping head. Presently the sobbing ceased. This was no time for idle tears.

"Wash, we'll have t' hurry an' take the money or he'll shore have ye put in jail, an' that 'ud break ma's heart."

"I don't care if 'e does put me in the jug. Skinny says they give ye bully grub there."

"Why, Wash Dobbins! Think of a boy named Washington Lincoln bein' put in jail. It 'ud be a disgrace t' the nation. Wat d'ye think ma named ye that fer if it wasn't t' make ye great. Come on in an' we'll see how much money we can gather up. We got to be honest, Wash, if we don't hev no Chris'mus." The two disappeared into the house, but the man continued to gaze across the way. He still seemed to see that look of defiant hate on the freckled face and to hear the words, "I wisht it had a been a bomb an' done fer the ole skinflint what starves folks." Was he that? There was a strange smart in his throat. He recalled the pleas of Bancock and Gregory the day before the strike. And this was Christmas Eve! Slowly he left the window and walked toward his desk. He stooped and picked up the offending mud-daub. What if it had been a real bomb! Ugh! The thought made cold perspiration stand out on his brow. He turned the daub of mud over and over in his hands, regarding it with peculiar fascination. Suddenly a terrible thought gripped him.

Had the child heard something to prompt his gruesome play? He rose to his feet trembling with apprehension. Bankcock and Gregory were fanatical fools, but surely—. His reverie was cut short by the ringing of the front door bell. He dropped the mud-daub on his desk and rushed to answer it himself. He opened it to the blue ginghamed child from across the way.

"Please, Mr. Maynard," she began in an agitated voice as she made a grotesque little curtsy, "It was Wash—Washington Lincoln what jist busted yer winder, an' I—I—couldn't git 'im t' cum, so I've brung ye the money t' pay fer it. I—I—hope it—didn't cost more'n three dollars an' thirty-seven cents, cause we got—all they wuz in the little stockin' of Jefferson Shakespear's (he's dead ye know, an ma keeps her scrubbin' money in his little stockin') and Wash emptied the tobaccor sack where he keeps 'is paper money, an' I emptied the tin box where I keep my baby tendin' money, an Queeni an' Sammy Levit., both put in the pennies Mrs. Goodyear give 'em last Fourth o' July when they carried 'er wash home, an' Roosie got the penny he found most a year ago an' has been a savin' ever since t' help buy a Chris'mus tree. He ain't never seen one. The rest uv us did onct before pa got killed, but Roosie wusn't borned, an' he's allus wanted to see one terrible, an' we hoped we could have one this year but, but ma's bin in the hospital ever since she got hurt the night o' the strike cause she wouldn't stop scrubbin' the factory office, an'—" Suddenly she seemed to remember the real object of her visit. "An' oh, we hope ye won't put Wash in jail. He says he don't care if ye do cause Skinny says they hev bully grub there an' Wash says he's holler clean t' 'is toes, an' thet cornmeal gruel don't fill a feller a bit. Skinny got sent in onct fer swipin' some apples down by the market an' he's tried to git in agin ever since, but—but—we don't want Wash to be put in cause it 'ud break ma's heart. She named 'im Washington Lincoln so he'd try t' be good an' honest like them, an' she thought maybe Sammy Leviticus might be a preacher if she named 'im out o' the Bible, an' Roosevelt, that's Roosie—but he can't never be big cause he's got curv'ture an' it 'ud take heaps o' money t' make 'im straight—but ye won't hev 'im in, will yer, Mister Maynard?" The child had rattled on, rambling from one thing to another in a most confusing way. All the time she was holding out the handful of coins. The man stood studying her pinched face curiously, making no move to take the money. She looked at him apprehensively.

"Why don't yer take it? Ain't—ain't it enuff?"

"Yes, yes!" John Maynard was surprised at the huskiness of his own voice.

"An' won't Wash hev t' go t' jail? He was jest a playin' yer know."

"No, not if he will come and have a talk with me."

"Thank ye, Mister, thank ye. Here, take the money an' I'll make Wash come right over."

John Maynard took one coin from the little red hand.

"This will be enough for the window," he told her. "The break is not very large and—glass is cheap you know."

"Oh, thank yer, thank yer. I've jist bin a-prayin' yer wouldn't take it all. Roosie kin hev a tree; Roosie kin hev a tree!" and the weird little creature danced from the house.

John Mackenzie Maynard walked slowly back to his study, his mind in a peculiar chaos. Biggest and foremost was the black thought of the strikers—and bombs; but running in and about this thought, were tiny specters of a boy who would like to go to jail for the bully grub they had there; of a little fellow who thought he could never be straight because it took heaps of money, had been saving a penny for a half a year to help buy a real Christmas tree; of a mother away in a charity hospital somewhere suffering from wounds received in his factory; and of the little child-woman who was the cause of all these strange intruders to his brain, whose sense of honesty was so keen she would rather have Christmas 'plump ruined' than to leave a debt unpaid.

A ring of the door-bell announced the arrival of Washington Lincoln. Maynard went to let him in.

"So you're the Washington Lincoln who just broke my window?" he began. "Come in." The frightened boy followed him into the study.

"Sit down." Washington Lincoln dropped awkwardly onto the edge of the nearest chair.

"So you threw this at my window, did you?" indicating the mud-daub still on the desk.

"Yep—yes sir." Washington Lincoln sometimes remembered the manners due his name and his mother's conscientious training.

"And why did you throw it at my window?" There was silence. The eyes of the culprit sought first the floor, then the ceiling. The man waited, studying the freckled face with keen interest. At last the lad's blue eyes met those of his interrogator.

"I—wuz a-playin' I—I—wuz a striker a-throwin' bombs, but," he went on more hastily, "I wisht I hadn't, cause Cleopatra says ye ain't a ole skinflint, but yer a real S'maratin, cause ye only took a dime fer the winder an' she knows it must a cost a sight mor'n that."

"Never mind about the window. We won't say any more about that. But—" the president of the Ithaca Gun Factory proceeded cautiously.

"This game you were playing—what is a bomb anyway?"

"Why, don't you know?" was the surprised question. "Why, it's a—a—thing with dynamite er sumpthin' in an'—an'—if it goes off by yer, why—it—blows yer all t'—t' smithereens."

"And what," continued the man, "put the idea of playing a game like that, into your head?" Washington Lincoln considered a moment. It taxed his ten-year old memory to locate at that moment just where he had received the germ thought.

"I—I—guess," he ventured at last, "it wuz ahearin' the men talk onct down in Skinny's basement."

"Can you tell me when that was, and who the men were and just what they were talking about?" John Maynard tried to keep his voice cool and steady.

"Why—why—it wuz the night Ma was tookeen t' the hospital. The men wuz Skinny's uncle an' Mike Finnigan's Dad, an' Legs Murphy's, an' Top Gregory's an' a lot more. They wuz a big man named Bancork, an' they wuz all a-talkin' about a guy named Maynard—that's you, ain't it?—An' they said ye wuz a ole skinflint that starved folks, an' they wuz mostly in fer goin' right that night an' dynamitin' the factory an' throwin' a bomb 't you. They wuz all talkin' at onct about their kids not havin' nuf close an' grub an'—they said it wuz yer fault. The Bancork man kep tellin' 'em t' wait. At first they said they wouldn't an' swore an' cussed. But after while he got 'em t' promise t' wait till Christmus Eve t' see if yer wouldn't do what they wanted yer to."

John Maynard had risen to his feet and was pacing the floor. His hands were clammy and great beads of perspiration stood out on his brow. As he did not speak, Washington Lincoln went on.

"It's Christmus Eve ter night an' Cleopatra's been makin' some paper things ter put on Roosie's tree, if we git it, an' maybe now yer didn't take the money she'll buy some cakes an' oh, we're goin' ter have a bully Chris'mus."

John Maynard had gone to the window and stood looking out over the blue expanse of Lake Cayuga as it gleamed like a bright turquoise in a bed of ermine whiteness. Washington Lincoln became alarmed. Perhaps he was examining the window and would reconsider his clemency. He began to shift uneasily upon the edge of his chair. Mr. Maynard turned around.

"That is all, Washington Lincoln. I'm very much obliged to you."

"Fer what?" queried the puzzled lad.

"For—for that mud-daub," Maynard replied with a grim smile as he reached his hand into his pocket. "I think, my boy, that I shall see you again in a few hours, but—if—if I shouldn't," there was a queer catch in the man's throat—"here's something for you to take to Cleopatra. Tell her to buy Sammy Leviticus some new shoes, and Queenie Bess a real doll, and little Roosie the finest Christmas tree she can find, and to use the rest for herself and you and for your Christmas dinner—if you don't get an invitation to come over here." The open-mouthed Washington Lincoln was being led to the door, a shining twenty-dollar gold piece in his hand.

II.

"Three one, please. Yes. Three one. The Ithaca Gun Factory." John Maynard waited impatiently a moment, then rattled the phone. "Hello, Central. I must have three one, immediately. Yes. Try again!" There was another pause. He was sure Van was in the office. He had said only in the morning he was going to finish up the books before he left.

"Hello. Can't get them. Try six eight R, then. Hello, is this Henry Van Pelt's residence? I want to speak to Van Pelt."

The man's face whitened as the reply came over the wire, "Mr. Van Pelt came from the factory an hour ago and left immediately with his wife for New York to spend Christmas."

Shakily Maynard put up the receiver. He had counted on Van Pelt to help him work out the scheme which had been forming in his mind since his interview with Washington Lincoln Dobbins. The men liked Van Pelt. They had shown all the time that they trusted him and wished he was at the head of the factory. But with Van gone—how could it be done? Would they give him a chance to explain—to amend? He had not dreamed their hate was so bitter; neither had he dreamed it was so just.

It was almost dusk. Could he reach the factory safely? With Van gone there was nothing to do but to try. The thought of a thousand hungry children waking to an empty Christmas nerved him to the risk. A new spirit had taken possession of the man. He seized his coat and hat and started toward the door, then stopped and turned again to the phone.

"Five two one, please. Hello, Dodge. This is Maynard. I want you to do me a service. Will you meet me at the bank in twenty minutes, I've got to have ten thousand dollars in currency right now. Thanks. Goodby."

The cashier of the Tompkins County bank, on the other end of the line, hung up his receiver in amazement, but he lost

no time in hastening to accomodate the bank's most affluent patron.

It was dark before Maynard reached the big, silent factory looming up on the edge of the Cascadilla gorge. He shuddered when he thought he saw a dusky figure skulk into a shadowy corner as he approached. He saw another. Cold terror gripped him. Perhaps the fatal sticks of dynamite were already laid. How many seconds before the fuses would be lighted and factory—the superficial thing for which he had given the best efforts of a lifetime—would light the city with its lurid flames. And he—he would be inside. He hesitated. His foot was on the step. Then he seemed to hear the voice of a freckled-faced boy saying, "I thought yer wuz a ole skinflint, but Cleopatry says yer a good S'maratin." Someone had said that of him. All the hard years he had been greedily clutching for the almighty dollar seemed to rise before him in that confused moment, as an endless procession of hungry children.

"God forgive me, and let me make amends," he whispered hoarsely, as with set jaws he mounted the steps and entered the dark building.

He walked to the large office window facing the street and opened the sash. He stood wondering what would be his next move. How was he to undo the wrong he had done?

Presently there was a distinct sound of whispering voices below him. Then an ominous hush. The moonlight revealed dark figures gathering from every direction. Soon the whispering changed to a low muttering growl, growing in volume and hate as the crowd increased. The man watched with strange fascination. He realized that now was the time to speak. Soon it would be too late. He opened his mouth, but no words came. So long he had been dumb and unresponsive, that now he had no power to be otherwise. He felt of the great rolls of bills in his pockets and opened his dry lips once more; but the effort was vain. The angry muttering had grown to a snarl of human hate. Then a voice bellowed out:

"Now boys! Light the fuses! Then bring the bombs and we'll go and give the old skinflint his Chris'mus greetin's."

Still Maynard stood motionless. God! was he to die like that, now he was so anxious to atone?

The hellish yell broke out again.

"Come on boys, with yer matches. One—two—"

The imprisoned man reached his hand to the wall for support. A miracle of miracles! His touch pressed the electric button connected with the work signal. Immediately a long whistle pierced the frosty air.

Every man stopped. What did that familiar sound mean?

There was a deep hush outside, and Maynard filled with glad thanksgiving, found his voice. He switched on the lights and stood there in the open window, before the mob!

"My men," he began, and a hundred pairs of amazed eyes were raised to him, "the strike is over. You have won! The day after tomorrow, the factory will open on a new basis—a mutual dividend basis which I will explain at that time. "His voice was drowned in a loud cheer. When it had subsided, he continued:

"Tomorrow is Christmas, and I want you all to have a good time—you and your families. And I hope you will forget the past three weeks in looking forward to the next when we shall begin all over again—as—Christian brothers. Your wages for the time you have lost will be mailed to you, but tonight I have a little gift for each of you—and a heart full of happy Christmas greetings." There was another hearty cheer as Maynard came to the door. The men formed in line and marched past, each receiving a warm hand clasp and a crisp hundred dollar bill.

When Bancoek and Gregory, the last two, had gone, Maynard turned off the lights.

"And now," he said with a glad ring in his voice, "I must find that charity hospital, and get 'Ma' home, for no matter what kind of a Christmas I give them it couldn't be complete without her. And besides," he went on slowly, "I want to be the first to tell her the true story of Washington Lincoln's mud-daub."

Provo, Utah

Mothers of Men.

Mothers of men, you who give
Your sons to Humanity's cause,
That Freedom untrammelled may live
To transfigure life by her laws:
Though rue you are quaffing today,
The morrow is weaving for you
Such wreaths of the immortelle bay
As crowns only patriots true.

Mothers of men, you the new,
Who suffer as she, who of yore
Did look on the throne-circled brow
And anguish of Him whom she bore,
For you, importune we above,
As reverent homage we pray;
God, grant these Thy best gifts of love,
Nor wait for Futurity's day.

Grace Ingles Frost

The Undiscovered Country

A Dissertation on Spiritual Themes

By Elder Orson F. Whitney, of the Council of the Twelve

III.—The Spirit World

Questions that Arise.

Where is the Spirit World? What goes on there? Already have these questions been answered by divine revelation, or by its equivalent, the teachings of divinely-inspired men. I lay no claim to any additional light upon the subject. It will suffice my purpose to present here some of the truths spoken or written by men of that character, adding thereto such comments of my own as shall seem proper in the premises.

Not Heaven.

In the minds of some people, the Spirit World and Heaven are synonymous terms, indicating one and the same place. But in reality, there is a wide difference between them. A state of rest, such as the spirit life is for the righteous—though “rest” is not to be interpreted as idleness or want of occupation—might easily pass for Heaven, when contrasted with this world of pain, sorrow and trouble. But that is only relative. It is not saying too much—indeed it may be saying too little—to affirm that there is just as much difference between the Spirit World and Heaven, as between the mortal and the spiritual phases of man’s existence.

Parley P. Pratt’s Testimony.

According to Parley P. Pratt, the Spirit World is the spiritual part of this planet—or, to use his exact language: “The earth and other planets of a like order have their inward or spiritual spheres, as well as their outward or temporal. The one is peopled by temporal tabernacles, and the other by spirits.” “As to its location,” he says, “it is here on the very planet where we were born.” (*Key to Theology*, Ch. 14.)

A Modern Paul and Gamaliel.

Parley P. Pratt, a modern apostle, was Joseph Smith’s disciple, sitting at his feet as Paul at the feet of Gamaliel. That masterly treatise, the *Key to Theology*, is based upon principles

divinely revealed to the founder of the Church of Christ in this dispensation.

The Duality of Creation.

The proposition that Earth has a spiritual as well as a temporal sphere, is a reassertion of the great doctrine of duality, embodied in ancient and modern revelation, and particularly emphasized by Joseph the Seer. A careful reading of the Book of Genesis (the King James Version) discloses, though somewhat vaguely, the fact of this duality, as applied to the works of Creation. Thus, after giving an account of the origin of the earth and all things connected therewith, the sacred writer goes on to say:

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens and every plant of the field *before it was in the earth*, and every herb of the field *before it grew*: for the Lord God had not caused it to rain upon the earth, and there was *not a man to till the ground.*" (Gen. 2:4, 5.)

"Not a man to till the ground"—and yet man had been created, as well as the plants and herbs that existed "*before they grew.*" The apparent contradiction—apparent though not real—was explained by the Prophet when he revised, by the Spirit of Revelation, the Hebrew Scriptures, giving a more ample account of the Creation than the ordinary Bible contains. From that account the following sentences are taken:

"For I the Lord God created all things of which I have spoken, *spiritually*, before they were *naturally* upon the face of the earth. * * * And I the Lord God had created all the children of men; and not yet a man to till the ground. For *in Heaven created I them*; and there was not yet flesh upon the earth, neither in the water, neither in the air. * * * Nevertheless, *all things were before created.*" (*Pearl of Great Price*, Moses 3:5, 7.)

"All Things Were Before Created."

In other words, when God made man and beast and fish and fowl, he made them twice—first in the spirit, and then in the body; and the same is true of the trees, shrubs, flowers, and all other created things. They were made spiritually and temporally, the spirit and the body constituting the soul (D. and C., 88:15; Moses 3:9). Now if the phrase "all things" includes Earth itself, and that was the process of its creation, we have a pretty clear idea of what constitutes the Spirit World. The spirit of Mother Earth—is not that the "spiritual sphere" referred to by Parley the Apostle?

Nigh at Hand.

Thus considered, it is not a thing afar off. One's thoughts need not sail away millions of miles into space, to find it. We have only to emerge from the body, and we are in the Spirit World. Our dear departed ones are nigh unto us, and their presence is frequently felt, though they themselves may be seen and heard but rarely. Says Joseph Smith: "The spirits of the just * * * are not far from us;" they "know and understand our thoughts, feelings and motions, and are often pained therewith." (*Teachings*, p. 166.)

Just and Unjust.

The spirits of the unjust likewise inhabit the Spirit World, though they are separated from the righteous, and are not in a state of rest. Light and darkness divide that realm, each domain having its appropriate population. So far from being Heaven, part of the World of Spirits is Hades or Hell. Referring to the class who people Hades, the Prophet says: "The great misery of departed spirits * * * is to know that they come short of the glory that others enjoy and that they might have enjoyed themselves; and they are their own accusers." (*Ib.* p. 185.)

Jesus and the Penitent Thief.

"In the Spirit World," says Parley P. Pratt, "are all the varieties and grades of intellectual beings which exist in the present world. For instance, Jesus Christ and the thief on the cross both went to the same place." That is to say, they both went to the Spirit World.

Jesus, it will be remembered, had been crucified between two thieves, one of whom derided him, insulting his dying agonies. The other, being penitent, prayed: "Lord, remember me when thou comest into thy kingdom." To him the Savior said: "Today shalt thou be with me in Paradise." (Luke 23: 43.) Because of this utterance—which, by the way, Joseph Smith declared to be a mistranslation, maintaining that "Paradise" should read "World of Spirits" (*Teachings*, pp. 167, 184)—well-meaning though uninspired minds have jumped to the conclusion that the penitent thief was promised immediate heavenly exaltation, for repenting at the last moment and professing faith in the Redeemer. And this notion is still entertained. The criminal who has forfeited his life and is under sentence of death, because unfit to dwell among his fallen fellow creatures, is made to believe that by confessing Christ, even on the scaffold, he is fitted at once for the society of Gods and angels, and will be wafted to eternal bliss.

A False Doctrine.

Jesus never taught such a doctrine, nor did any authorized servant of God. It is a man-made theory, based upon faulty inference and misinterpretation. The Scriptures plainly teach that men will be judged according to their works (Rev. 20: 12, 13), and receive rewards as varied as their deeds (D. and C., 76). It was best for the thief, of course, to repent, even at the eleventh hour; but he could not be exalted until prepared for it, if it took a thousand years. When Christ said: "I go to prepare a place for you, * * * that where I am there ye may be also" (John 14:2, 3), he was not speaking to murderers and malefactors, but to his pure-minded, right-living disciples, the only ones to whom such a promise could consistently be given.

What Goes On There?

Jesus Christ and the thief both went to the World of Spirits, a place of rest for the righteous, a place of correction for the wicked. "But," as the Apostle Parley goes on to say, "the One was there in all the intelligence, happiness, benevolence and charity which characterized a teacher, a messenger anointed to preach glad tidings to the meek, to bind up the broken-hearted, to comfort those who mourned, to preach deliverance to the captive, and open the prison to those who were bound; or, in other words, to preach the Gospel to the spirits in prison, that they might be judged according to men in the flesh; while the other was there as a thief, who had expired on the cross for crime, and who was guilty, ignorant, uncultivated, and unprepared for resurrection, having need of remission of sins and to be instructed in the science of salvation."

Thus is told in part what goes on in the Spirit World. "It is a place," continues our Apostle, "where the Gospel is preached, where faith, repentance and charity may be exercised, a place of waiting for the resurrection or redemption of the body; while to those who deserve it, it is a place of punishment, a purgatory or Hell, where spirits are buffeted until the day of redemption." (Compare Alma 40:11-14.)

A Vision of Redemption.

President Joseph F. Smith, only a short while before his death, saw, in a "Vision of the Redemption of the Dead," the Savior's visit to the World of Spirits, as recorded in the First Epistle of Peter (3:18-20); and the President's account of what he beheld follows:

"I saw the hosts of the dead, both small and great, and there were gathered together in one place an innumerable company

of the spirits of the just. * * * They were filled with joy and gladness, and were rejoicing together because the day of their deliverance was at hand. * * * The Son of God appeared, and preached to them the Everlasting Gospel.

"I perceived that the Lord went not in person among the wicked and disobedient who had rejected the truth, to teach them; but behold from among the righteous he organized His forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the Gospel to them that were in darkness, even to all the spirits of men.

"I beheld that the faithful Elders of this Dispensation, when they depart from mortal life, continue their labors in the preaching of the Gospel * * * among those who are in darkness and under the bondage of sin in the great world of the spirits of the dead." (*Improvement Era*, December, 1918; *Gospel Doctrine*, pp. 596-601.)

Personal and Proxy Ministrations.

The new light here thrown upon the subject proceeds from the declaration that when the Savior visited the inhabitants of the Spirit World, it was by proxy, and not in person, so far as the wicked were concerned. He ministered to the righteous directly, and to the unrighteous indirectly, sending to the latter his servants, bearing the authority of the Priesthood, duly commissioned to speak and act in his name and stead. President Smith's pronouncement modifies the view commonly taken, that the Savior's personal ministry was to both classes of spirits. (Compare III Nephi 15:21-24.)

A Temporary Abode.

Thus we see that the Spirit World is not Heaven, only in a relative sense, and even then only in part. It is merely a temporary abode for God's children, while undergoing processes of purification and development, as a preparation for better things beyond. Heaven, on the other hand—heaven in the highest degree—is the permanent home of the perfected and glorified.

"Just so soon and so far as we pour into our schools the songs, poems, and literature of mercy toward the lower creatures, just so soon and so far shall we reach the roots not only of cruelty but of crime."—*Humane Education Press Bureau*.

Brigadier-General Richard W. Young

An Appreciation

By B. H. Roberts, Chaplain of the 145th F. A.

"His life was gentle, and the elements
So mix'd in him that nature might stand up
And say to all the world, This is a man!"

I cannot remember when I first heard of Richard W. Young, nor when I first met him. There is a faint recollection of hearing about him in connection with his graduation from West Point, and his being the grandson of the late President Brigham Young, but nothing is positive or distinct. It all rests in that twilight zone of "first remembrances," many of which, I half suspect, are made up of what one subsequently hears or learns about a subject or person, or incident, and then unconsciously mortises that later gained information into what are his "earliest recollections." Such are the mental tricks we mortals sometimes play upon ourselves. In this case, however, I think the probabilities are that I really had some true recollection of his graduation, for the reason that a boyhood friend of mine had been scheduled, by his family, for a course at the national military academy at West Point, and we used to discuss this projected prospect of my friend, and this in connection with what I regard as my earliest recollection of General Young. If this recollection is true then I have known of General Young since 1882, the year of his graduation.

My first really distinct contact and association with the General was during the first political campaign under statehood, 1896, when he ran upon the Democratic ticket for one of the judges of our supreme court, and I for representative in Congress. In that campaign we covered nearly the whole state of Utah, the late John T. Caine, formerly Utah's delegate in Congress, but at that time candidate for governor on our ticket, also being of our campaigning party. The Democrats lost the election that year, but during the campaign I learned to know and appreciate the high character and genial good nature of Richard W. Young. The friendship then begun, I have always counted as one of the compensations for the loss of the election—the campaign brought distinct gain, since in it I found my friend.

That was a quarter of a century ago. The intervening years brought us into frequent and intimate relationships with each other. He was for a time business and general manager of the old *Salt Lake Herald*, while I was editor of the same journal;



BRIGADIER-GENERAL RICHARD W. YOUNG

Soldier, lawyer, civilian and churchman, born, Salt Lake City, April 19, 1858; died, Salt Lake City, Utah, December 27, 1919.

we acted together on numerous committees affecting public interests in Church and State. For a number of years he was a member and a president of the 13th quorum of seventy; and as a member of the First Council of the Seventy, I came in contact with him through that organization. Later he was made the president of the Ensign stake of Zion, and as one of the general authorities of the Church I occasionally visited, under regular appointment, his stake in its quarterly conferences. But more frequently, I think, he invited me to speak at special priesthood meetings within his stake and at other special functions. For seventeen years a narrow street in the northeast part of Salt Lake City has separated our homes, and the street has frequently been crossed for neighborly calls and social functions. Of course, the closest association of all between us was in the overseas service in the Army of the United States in the late World's War—he as Colonel of the 145th F. A. (1st Utah), and later as General of the 65th Brigade—of which the 145th regiment was part—I, all the while, in the humble position of Chaplain of the 145th regiment.

There is no point in making reference to these recollections of, and these associations with, the late General, except that they are very precious to me, and may furnish to the reader some ground of confidence that what I may say of the General arises from what may be considered as close up views of him, with every opportunity of knowing him intimately for a quarter of a century or more.

Of him as boy and man, his early educational opportunities, his varied vocations—so common to our western youth of half a century ago—his office work in railroads, telegraph operator, school teacher, carpenter; his appointment as military cadet to West Point, his graduation from that institution; his marriage to Miss Minerva Richards about that time (1882); his six years' service in the army as a young lieutenant of artillery; later a captain, and acting judge advocate on the staff of General W. S. Hancock—one of the surviving heroes of Gettysburg; his graduation, the meanwhile, from the law school of Columbia College, New York; his resignation from the Army; his career as practicing attorney in Salt Lake City—member of the City Council, member of the board of education—serving as its vice-president—brigadier-general, commanding the National Guard of Utah, member of the Code Commission that prepared the revised statutes of Utah (1896-7); his enlistment as a volunteer in the Spanish American war, his rise from Captain of Battery A, Utah Light Artillery, to Major commanding Utah Artillery, with its fine service in the capture of Manila, and in the Filipino insurrection; his service also as associate justice,

and at last president of the criminal branch of the court of the Philippine Islands; his service in his Church as seventy, and president of seventy; his satisfactory presidency of the Ensign stake from the time it was organized (1904) until his demise; and later his service in Utah, California, and over-seas, as Colonel of the 145th F. A., and General of the 65th Brigade—all this has been told in the current press during the few days of his fatal illness, and the obituaries following upon his death.

The last paragraph, listing in headline fashion the varied activities of General Young's life, shows that he crowded Shakespeare's seven ages—infant, school-boy, youth, lover, soldier, justice—all except the lean and slippered pantaloon, from that he was saved by the early death which heaven, it is said, grants her favorites. How varied and wide were life's experiences for him! How many streams were conjoined to form his life's river! How many-sided that life—how rich! What capacity for service was garnered up in Richard W. Young with the passing of the years! What a force for dynamic service he became by reason of his experiences—for civic service, military, moral, spiritual! Did that force, gathered into him, reach its full realization and manifestation in his earth life? Or was it capable of still finer expression and wider employment? After all the labor to gather up that dynamic service force incarnated in Richard W. Young, is it now dissipated by his death, and shall we know it no more forever as we saw it and loved it in him?

These reflections betray one into digression, and rush him into intimations and conclusions respecting immortality before the proper time; but I cannot help pausing here to say, that knowledge concerning nature's laws on conserving forces as well as matter; and reason, that God-like quality in man which takes account of things that are—of truth—and measures probabilities founded on justice and mercy—as well as upon the known laws of the conservation of forces and the word of God—forbid us to entertain the thought that such a being as Richard W. Young was born, reared, and experienced merely to give such limited service to family, to state, to Church, to humanity as his all too brief mortal life afforded him; and much less to think that he went through all this evident preparation, seen in his mortal life, only to reach the point where he was prepared to give forth the highest values of his hived wisdom, gathered from life's activities, only to have them dissipated and known no more.

But now as to my friend:

No one can doubt that in the passing of General Young, judged by his character and the amount and quality of his service, Utah loses one of her foremost native sons. The mother who bore him, the father who begat him, the city of his nativity,

the state of which he was a citizen, the country he served, the Church in which he held his membership, the woman who was wife to him, and bore his children, the children that called him father, the friends and neighbors who associated with him—each and all have a right, and without reservation, to be proud of General Richard W. Young—God bless him!

His life, like his character, was upright. I do not know of a man within the scope of my acquaintance more free from the frailties which beset humanity. His refined nature abhorred vulgarity; his reverence for Deity precluded blasphemy; his settled conviction of moral duty, as well as a fortunately well balanced temperament, held temptations involving unchastity far from him; he had no inclinations nor wild passions that drove him towards intemperance. In all that made for moral worth and stability of character he was sane and sound. All the elements that make for moral worth and moral stability were beautifully co-mingled in him, and beamed through an unusual personality.

On the intellectual side, General Young was characterized by intense mental activity. His mind was scintillant. Most men's minds are re-productive. His mind was pro-ductive. He was gifted with initiative, was always full of suggestion, and forward-looking withall. He walked by a light from within. Among many things suggested by him, and that led to practical results, was the suggestion of founding a bureau of information in Salt Lake City, that led to the establishment of the present Bureau of Information on the Temple Block. This in a letter to the First Council of the Seventy, referred by them to the First Presidency of the Church, and referred back by them to the First Council for action, on the 6th of March, 1902.

In social life, General Young was seen at his best. A gracious host, a delightful guest. Varied and brilliant in conversation, full of anecdote, repartee and jest—social gatherings were his intellectual play grounds, and he enjoyed them with a zest that made them worth while, and himself always a central figure of the social scene.

It will be as a soldier, however, that the youth of Israel will always be most interested in General Young. They will remember that he served his country through two wars, only to die while comparatively a young man from complications following an operation in a hospital, about one year after the close of the second war in which he served. "And, oh, the pity of it!" You can hear many of them exclaim.

Well, then, as a soldier.

General Young was a soldier, but not a warrior. By that I mean he served as a soldier from a sense of duty towards his

country, and not from a love of the conflict. He had no pleasure in war for war's sake. I know he dreaded to face the responsibility of ordering men into battle where lives would be lost, and men pitifully wounded. On several occasions, after witnessing formations and reviews of the regiment, while he was colonel of it, I have heard him say: "Think of it, B. H., the time may come when I will have to order those splendid fellows into action that may result in hundreds of them being killed, and perhaps hundreds of them may be wounded! It is an awful responsibility! An awful responsibility, by George!" By the signing of the armistice on the Elenventh hour of the Eleventh day of the Eleventh month, of 1918, and before the 65th brigade was ordered to the front, he was saved the responsibility of ordering his command into action. It speaks well for his heart-quality to be able to say, most sincerely, that I think he was glad of it. And yet this not in disparagement of his quality as a soldier or a patriot; for I regard him both as an accomplished and efficient officer, and as a sincere and earnest patriot, and in both capacities able and willing to do his full duty in disregard of consequences either as to himself or others, had the hour ever struck for him for such service and such sacrifice. He believed in the righteousness of the cause the government of the United States had espoused—the cause of the Allied Nations of Europe against the Central Empires, and was happy in that he had a place and a part in it. Often he quoted it, and once incorporated it in one of his written orders—that masterful appeal of England's Henry V on St. Crispin's Eve, when contemplating the morrow's battle on the plains of Agincourt. So our General, contemplating our coming time of action and feeling pride in the part we were to take therein, would quote:

"If it be a sin to covet honor,

I am the most offending soul alive!

* * * God's peace! I would not lose so great an honor.

* * * And gentlemen in England now abed

Shall think themselves accused they were not here,

And hold their manhood cheap whiles any speak

That fought with us upon St. Crispin's day."

We rode often over the coast hills of California during our eight months encampment there. He was a good horseman and delighted in the invigorating exercise. On several occasions he remarked to the officers riding with him—"Gentlemen, when we be old men we shall recall these rides as among the joyous incidents of our lives, and these we will account our halcyon days." Alas! he did not live to be with those who will thus recall them.

Mon General, Adieu!

The Shadow and the Substance

Dead Works Cannot Save

By Dr. James E. Talmage, of the Council of the Twelve

Ritual and creed, rites and ceremonies, are common to religious bodies whether called churches or otherwise. Prescribed formalism is not infrequently found to be the distinguishing characteristic of particular sects and cults.

While in some of their many and varied applications the terms "ceremony" and "ordinance" are used interchangeably, they have definite and distinctive meanings in the finer and more accurate usage which our rich English tongue facilitates.

A ceremony may be such and nothing more—a visible performance involving physical operation of significance in secular procedure—or it may be the outward expression of an ordinance established by authority and of far-reaching import. We do well to observe this distinction: Ceremonies are performed, ordinances are administered.

In spiritual matters, particularly with respect to the requirements divinely specified as essential to salvation, certain ordinances have been established, for the effective administration of which the authority given of God is indispensable. Lacking the investiture of Divine commission, a man may baptize another so far as the physical immersion of the person is concerned: but though the performance be made ever so impressive it is but an empty ceremony. If the baptizer falsely professes Divine authority for his act, the ceremony becomes sacrilege, and he who officiates incurs the guilt of blasphemous assumption.

Baptism for the remission of sins—the ordinance given of God with the promise that the eligible recipient shall thereby attain salvation—is to be administered in the name of the Holy Trinity: and authorization to officiate in those sacred names must not be self-assumed. To the Apostles, who had been invested with the Holy Priesthood through the Lord's personal ordination, the Resurrected Christ gave specific commandment: "*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*" (Matt. 28:19).

To the Nephite Twelve and to certain others who were

ordained by the Lord on the Western Continent, like commandment was given as to the authority by which alone baptism could be administered, and the very words to be used were prescribed, thus: *"Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen"* (Book of Mormon, 3 Nephi 11:25).

With equal exactitude the mode of administering baptism in the Church of Jesus Christ of Latter-day Saints has been set forth through revelation from the heavens in the current dispensation; and the requisite empowerment has been divinely given. (See Doctrine and Covenants 20).

Rites and ceremonies, ostensibly performed as having effects beyond the grave, are but fleeting shadows if the power of the Holy Priesthood be lacking. Ordinances established by Divine command and administered by men authoritatively ordained embody the very substance and certainty of salvation, provided only that the baptized believer forfeits not his glorious title through sin.

It stands an incontrovertible fact that during the long centuries of spiritual darkness incident to the universal apostasy following the apostolic dispensation, men professed authority they nowise possessed, and essayed to perform ceremonies of their own devising in lieu of the ordinances they could not administer. The Lord thus voiced the portentous fact: *"For they have strayed from mine ordinances, and have broken mine everlasting covenant."* (Doctrine and Covenants 1:15; compare Isaiah 24:5).

The Apostles of old found it necessary to solemnly proclaim against the all too prevalent reliance on the formalism of the Mosaic Law, to which through tradition and hierarchical domination the Jews were verily wedded. That Law, at best but a code of disciplinary preparation for the Gospel, which had then been established by the earthly ministry of the Christ, had been fulfilled by the Lord's death and resurrection. Against the wrongly-alleged efficacy of those dead works, then superseded and thenceforth of no effect, the people were repeatedly warned; and with equal fervency were they adjured to living works of obedience to the laws and ordinances of the Gospel, expressive of an abiding faith in the Savior whose disciples they professed to be.

Touching the utter inefficiency of the ceremony of baptism performed without the authority of the Priesthood, the Lord thus spake in 1830:

"Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and an

everlasting covenant, even that which was from the beginning. Wherefore, although a man should be baptized an hundred times it availeth him nothing, for you cannot enter in at the straight gate by the law of Moses, neither by your dead works. For it is because of your dead works that I have caused this last covenant and this church to be built up unto me, even as in days of old." (Doctrine and Covenants 22).

For my Grandson, Douglas

If daddy will make us a jaunting car,

Baby mine;

We'll fasten it high to a little star,

With silver twine.

We will choose the one that follows the moon,

Little son.

If daddy will hurry and make it soon,

Won't we have fun?

We will chase the black clouds out of the sky,

My sweet boy;

And toss some little stars ever so high,

Just for our joy.

I will wrap you up in a cloud snow white,

Memories love;

And the moon will smile at our great delight,

Of this world above.

When the morning comes in his golden car,

Baby dear.

We'll slide down a ray from our little star,

And have no fear.

So we'll safely come to our own dear land,

Sweet boy blue,

For God, who holds the stars in His hand,

Will hold us, too.

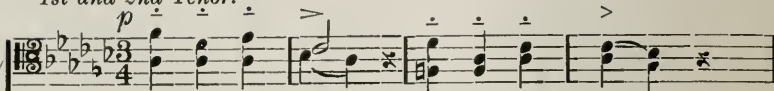
Hobart, Tasmania

A. C. A. Dean Hewer

Sacrament Hymn

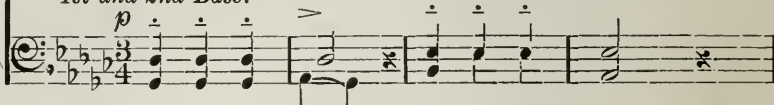
WORDS AND MUSIC BY EVAN STEPHENS.

1st and 2nd Tenor.



1. Sa - vior di - vine, The gift was Thine,
2. Thy ho - ly will, Here to ful - fil,
3. These emblems pure, Our hearts as - sure,
4. Sa - vior di - vine, Our hearts are thine,

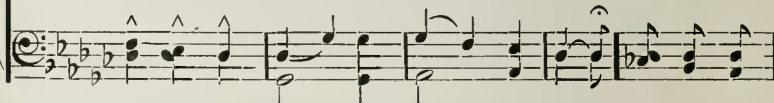
1st and 2nd Bass.



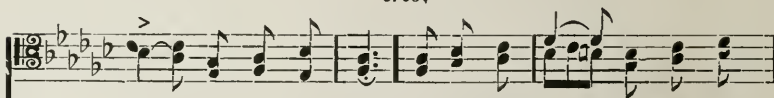
cres.



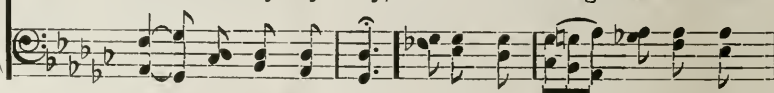
That bought this ran - somed soul of mine, Thy suff'ring
Aid thou our fee - ble ef - forts still, Forgive our
That we a - gain, if we are pure, Shall meet a -
O let Thy light with - in them shine, To guide us



cres.



sore up - on the tree; Thy blood that flowed was shed for
faults as we for - give Our brother's fail - ings, while we
round thy festal board, With thee, our res - ur - rect - ed
on - ward day by day, Still in the straight and narrow



dim.

me, Witness we now re - mem - ber thee.
 live . By the com - mand - ments thou didst give.
 Lord, Sharing the joys thy grace af - fords.
 way, Thy pre-cepts ev - er to o - bey.

Rest, Dearest, Rest

[May be sung to the above music for a funeral hymn]

Rest, dearest, rest on earth's calm breast,
 Bright stars will o'er thee vigils keep.
 The sun and moon, yon mountains steep,
 Will guard the bed where thou dost sleep
 Till God shall break thy slumber deep.

Sleep, dearest, sleep; sweet flowers shall keep
 The landscape fair above thy head,
 As shining dew drops gently shed
 Diffusing moisture overhead,
 Refresh the green sward o'er thy bed.

Peace, perfect peace, and sweet release
 From earthly sorrows now are thine.
 Into God's hands we now resign
 The treasured dust our hearts enshrine.
 God keep and raise thee, all divine.

The time will come when the nations' thinkers will see that there is no way under heaven through which we can more effectually reach all classes of men, and particularly those whom churches and Sunday schools do not reach, and make them merciful in all the relations of life, than by leading them to say kind words and do kind acts a hundred times a day to the dumb creatures by whom they are surrounded.

How Long, O Lord, how Long?

By Dr. C. L. Olsen

This is not a vision—neither one actually seen nor one mechanically written, as the mind is projected when the transit of thought is turned in any given direction. But as Morpheus in the stillness of night forsook me for the space of several hours, my mind, the mysterious something which never rests, was preoccupied with matters of vital interest to myself and to others. While seriously meditating upon conditions of life as they actually exist—the well-nigh universal tribulations of the last few years; the present time of nearly as universal an unrest; the spirit of Bolshevism creeping in; the “high cost,” the low values, the greed, graft and shameless profiteering everywhere in evidence, as well as the future so justly dreaded period of reconstruction—my soul grew pessimistic.

“Twixt optimist and pessimist the difference is droll,
The optimist sees the doughnut, the pessimist, the hole.”

It was with great difficulty that I could see the doughnut at all—the hole seemed altogether out of proportion to the rest of it.

Any wonder that one who will think, shall feel depressed in spirits when pondering on existing economic conditions and the manifest injustice prevailing in a social world where, notwithstanding a loud disclaimer, class and caste continually clash with each other, and men are made millionaires overnight?

A couple of years ago I was visiting with a colleague in a certain town in this state, a city of not over 8,000 inhabitants. My host took me out in his automobile, and with natural pride showed me the points of interest in the city of his birth. Among other things he pointed out the palatial residences of one of his townsmen, and remarked: “In 1890 that man was not worth a dollar; now he is a millionaire four times over.” Labor being the only source of wealth—the most fertile land, the richest mine, remaining worthless without it—and as man, the ordinary man, at least, is doomed to “eat bread” in the sweat of his face, how many days of labor, how many gallons of sweat did those millions of dollars represent? For they were either ground out or squeezed out of somebody. Under present econ-

omic conditions it is possible for a man, provided he is "smart" enough, or "lucky," or has inherited a "start," and possesses "business sagacity," as it is called, to accumulate immense fortunes. But the man never was born who, in a life time or in several life times, can earn, in the common acceptance of the term, even one million dollars.

That the masses of mankind today are writhing under the heel of oppression, galling under the heavy yoke they must bear in order to live, is manifest, even to the casual observer. True, the laborer's wages have increased. But even this is scant comfort to the poor housewife who comes home from the store with a handful of bundles, the bare necessities of life, representing the bread-winner's weekly earnings. As, from the days of Adam, it is human nature to blame others, she then feels to say, of the storekeeper, (Hosea 12, 7.): "He is a merchant; the balances of deceit are in his hand; he loveth to oppress." And the worst of it is that in these days of unscrupulous profiteering the quotation contains more truth than poetry. The war, and a comparatively small increase in wages, are made to serve as an excuse for advance upon advance in the price of everything, from shoes to salt and toothpicks. Bewildering figures (with a wide margin of possible errors), and statistics galore, are brought forward by shameless profiteers as convincing proof of justification for out and out robbery—this, no doubt, upon Barnum's theory that, "the dear American public loves to be humbugged."

How long, O Lord, how long, wilt thou suffer thy children who compose the nether millstone of humanity to be ground to dust under the pressure brought to bear upon them? These are not irreverent words, but they express the sincere yearning of those who suffer under oppression and from economic inequality, the outgrowth of man's selfish ambitions. "Man's inhumanity to man makes countless thousands mourn." The late war has abundantly proved the truth of these words of the Scottish bard. And they are daily being proved to be true in peace, no less.

Many a noble soul is just now trying to find a remedy for the immediate results of man's wicked scheming—the inflated values and unwarranted, upward soaring of prices in the necessities of life—now comprehended under the common term, "high cost." And if there were "money in it," we may rest assured that a cure for the evil would be evolved. But what incentive to "business" would there be, for those endowed with business acumen, to work out a scheme that would eliminate, let us say, the middleman? If, for instance, the altogether feasible plan, the "Consumers' Corporation," were con-

sidered a financial "bonanza," a proposition bidding fair to create immense individual wealth, is it reasonable to believe that men of means would let such an opportunity slip them by? No! Such an organization would be on foot and fully equipped with ample funds within twenty-four hours. But men with millionaire brains are not falling over each other trying to launch such an undertaking.

Prohibitive legislation alone, or even punitive measures, will not be sufficient to correct such a colossal evil as the one referred to. Bank robberies in broad daylight might be less frequent if a strong policeman stood at every teller's window with a cocked revolver ready to shoot the intruder. So with the unconscionable profiteer. Mercenary, every whit, he is a stranger to the finer influences; he trifles with the tender feelings of his unfortunate victim; his vision is obscured by filthy lucre; devoid of conscience, he is impervious to moral impressions; a human pachyderm he is—to remonstrate with such a being is futile. To handle such a monster with a whip, or even a club, is useless. Speaking calmly, the only effective remedy must be intelligent cooperation of the masses; such cooperation to be fostered by the government, encouraged by the press, protected by just and favorable laws, permitted to expand in every direction, and, shielded from ruthless encroachment, be allowed to conduct its own affairs, lawfully and unhindered, supported by the strong arm of a righteous democracy.

As for the Latter-day Saints, they are in a unique position. Boastful as it may sound, and preposterous as it may seem to the world, the fact remains that of all people on earth, they are the only ones in possession of the Lord's mind and will in the form of revelation concerning the question of temporal salvation. And why? Because of all his creatures on earth in this day and age, the Latter-day Saints are alone willing to accept in child-like confidence revelation from him. True, a mere spoken or written revelation, amounts to but very little. To be effective, it requires obedience on the part of those concerned, be the same one, a few, or a great many—else it remains a dead word, or a dead letter.

Musing, in the silent night, the United Order, with its advantages, blessings and unlimited possibilities, appeared before my view. Ah, how my venerable father, about the middle of last century, then in his best years, feasted upon the thought of that perfect order of things, which he confidently expected to see in operation before his death—at 92! Then, turning the transit, looking forward, I behold five generations, the children of the fifth, apparently no nearer beholding that glorious consummation, the bringing about of temporal salvation for

God's children, than their great-great grandfather beheld it. No wonder ordinary mortals feel to exclaim: "How much longer, O Lord, how much longer!"

The economic system here referred to must not be confounded with such make-shift schemes as those advocated by red-eyed, ranting, roaring socialists; by the radical doctrines of "I Won't Work-ism," or by the revolutionary soviet system of rule or ruin. It has nothing in common with them, or with any other man-made compromise proposition. The difference between these and the United Order is as great as the brightest sunlit day is from the darkest night. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

When the revelation mentioned (Doc. and Cov. 78:1-8) shall be fulfilled—when this "permanent establishment and order" shall be set up on earth, as it assuredly will be some day in the future—the faint hope of relief which today is flickering as it were in the souls of unnumbered thousands of mortals will become a reality. Under this order, the "Order of Enoch," industrial warfare will cease; strikes, lockouts, walkouts, picketing, etc., will be things of the past; economic strife will have an end; "profiteering" will be impossible; there will be neither rich nor poor—individual millionaires and paupers will not be found; neither will there be princely castles and gilded palaces for the favored few, nor the poor-house, as the last haven of refuge for those who have "lost out" in the battle of life. God speed the day!

Salt Lake City, Utah

The Song-Bird

There rose a bird-song gushing wild,
Within the woodland green and mild,
Each weary, pensive fear dispelling
In tender golden beauty swelling.

As o'er and o'er it came again
The heart responsive to the strain,
Imbued the sweetness of its measure,
On light-waves soared the dewy azure!

The mellow-throated, pure refrain
Revived the dearest hopes again,
Its loveliness so freely given
I felt 'twas sweet enough for heaven.

The bird within the woodland mild,
The yellow-throated songster wild,
Still singeth, O ye hearts of sadness,
Come forth and hear its life's bright gladness!
Minnie Iverson Hodapp

Prophecies and Promises of the Lord

As Recorded in the Book of Doctrine and Covenants

Study Course for Joint Advanced Senior M. I. A. Classes, 1919-20

LESSON XV—ETERNAL DOMESTICITY

Part I—Husbandhood and Wifehood

The Lord says, "I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God, unto man." Section 49:15. Accepting this declaration as the word of the Lord, settles the question as to the authority of any priesthood that holds to the doctrine of celibacy as essential to salvation or exaltation.

Section 132:2-21, first, makes definite promises that no contract can Smith concerning the relationship of marriage and eternal increase of posterity. This authoritative utterance promises celestial glory, or exaltation, through obedience to a celestial law; it also places a bar against eternal parenthood, as a penalty for rejecting the law upon which such exaltation is predicated.

A warning to marry right, or be deprived of the joy of rearing children in the world to come, may be lightly heeded by the thoughtless couple; but when a new life comes, by which each of theirs is quickened to new hope, new aspirations, new love, and new determinations, then they come in many cases to the temple of the Lord, on foot if need be, carrying their little ones to have them sealed to them, and secure the promise of an endless parental joy, and this very coming is a confession of having done wrong; happily, it is a repentance.

Section 132:2-21; first, makes definite promises that no contract can be made of any effect, beyond earth life, that is not made or ratified by divine authority; second, teaches that even divinely ratified contracts are subject to conditions, one of which is that the parties to the covenant shall abide in the covenant.

From a study of paragraph 18 it would appear that there would be attempts made to extend the validity of human contracts or covenants over into the realms of divinity, or to carry mortal pledges over into immortality, regardless of whether these pledges were sealed by divine authority or not. It is clearly set forth that any such attempt would be frustrated by divine officials, set to guard against *intrusion*, whose entrance into a state of eternal family companionship would not only cause social confusion in high heaven, but would make null and void the word of God, the law of the Celestial Kingdom. See especially paragraph 4.

Paragraph 19 promises more blessings than can be comprehended by mortals; only those who partake of these blessings can know what they are.

One thing is certain, no mortal community without children can be considered complete. and the comprehension of a heaven, a place of perfect joy, without little ones is impossible. These things seem evident, that there is a divine quorum, consisting of Father, Son, and Holy Ghost, and that in the Deity there are both husband and wife.

Marriage

We shall consider this topic under three heads: The Motives for Marriage, Making Marriage a Success, and Mistakes in Married Life.

From the many motives for marriage, we shall select two for consideration: Yearning for companionship and desire for offspring. The other and minor motives, such as duty, need of support, wealth, position, we merely mention.

The yearning for companionship is innate. When the Creator said, "It is not good that the man should be alone," behind the utterance was experience. Vainly Adam sought among all the creatures for a "help meet." They, the Gods, gratified his yearning by creating and bringing to him a companion for whom he would leave father and mother.

When the yearning for companionship is supplemented by the thought of eternal union, and that thought is added unto by the assurance of the seal of eternal authority, psychic eternal life has begun. When a man can say of his wife in spirit and in truth, "mine forever," and the woman can say of her husband "forever his," and he "forever mine," not only the expectation but the condition of eternal domesticity are with them both.

As the permanent is always superior to the temporary, the ability to comprehend, believe in, and apply to life any doctrine of eternity through the acceptance of ordinances reaching out to endlessness of that which is joy-giving, is unmistakable evidence of a higher order of intelligence than that which prefers to be content with the transitory.

The acceptance of marriage for time, when an opportunity for eternal wedlock is at hand, has behind it some thoughtlessness or a lack of faith in the everlastingness of the love that has brought about conditions where there are,

"Two souls with but a single thought,
Two hearts that beat as one."

Besides the mating affinity, or love of companionship, there must be spiritual companionship. Husband and wife must be able, sincerely and joyously to approach the Throne of Grace together. The marriage of the believer with the unbeliever is an unequal yoking that bars ideal wedlock. The felicity of married life requires intellectual companionship of husband and wife: they read to each other, they tell each other the news, they discuss events, and converse on principle; they are intellectually companionable.

Without moral companionship husband or wife, or both, are not only unhappy but miserable. Neither can be untrue and not be unhappy in the companionship of the other. It is a condition in which "the worm dieth not, and the fire is not quenched."

Marriage without the desire for offspring is a union scarcely on the level with mating among the lower creatures, which, following instinct, (a blind impulse leading to wise ends), fill the measure of their creation. They do not refuse to compensate nature for their existence, nor will they die in debt to the universe.

Making Marriage a Success

Making marriage a success from the standpoint of husbandhood and wifehood depends upon four things. Neither husbandhood nor wifehood may expect signal success without implicit confidence, the comradeship of counsel, the agreeable disagreement of compromise, and the perpetuity of courtship. A husband must not lie to his wife, though "all men are liars," and he is a man; a wife must not deceive her husband, though "all women are deceivers," and she is a woman. Confidence is fed by reciprocity. No true husband or wife will have haunts or associates of which they would not tell each other. A knowledge of each

other's comings and goings must be given without the asking. The confidence tree can not grow under camouflage, much less bear fruit in a climate of distrust.

A woman in wedlock is not only a companion, a "help meet;" she is a complement of her husband. She must be friend, and more; it is her right to be a counselor. Cupid has thrown his darts wildly when he drives the heart where the head cannot go. In the midst of counsel there is safety—even for domestic bliss.

It may not be a demonstration of love to ask for one's opinion or submit one's judgment, but it is a high compliment to his or her intellect. It is both cause and effect of appreciation.

In life's partnership, neither should expect to yield, or be yielded to, disproportionately. "She stoops to conquer" is not a good household motto. It should be replaced by "They stoop to conquer." In the absence of compromise, we have servile subjugation on one side, and arrogant domination on the other, or there is constant contention, a kingdom divided against itself.

Courtship consists in courteous attention, expressions of tender solicitude, declarations of appreciation and devotion, love-letter correspondence, and other tokens of endearment, a genuine devotion to serve rather than be served, a paramount yearning to please, an enjoyment of the personal presence of the object of affection.

The husband who ceases to court his wife is a dead lover, though he may be a live provider; a wife who finds no joy in the courtship attention of a good husband has her "wifehood face toward the site of the Dead Sea." "Husbands, love your wives; wives, love your husbands," and as courtship is not only a manifestation of love, but the activity through which love is fostered, can we escape the necessity for constant courtship as an avenue of success in married life?

Mistakes in Marriage

First, contemplating marriage without a desire for companionship and offspring; second, the contemplation of substituting a civil marriage for a temple marriage, and thus robbing early offspring of being born in the covenant; third, marrying without love, be there ever so much respect and honor; marrying for love alone, regardless of respect and honor; fourth, permitting father-in-law interference, and mother-in-law meddlingness, to come between husband and wife; fifth, talking about each other in matters that should be talked to each other only; sixth, whining about things that can't be helped, and grumbling about things that can be helped, by united effort; seventh, marrying in haste—strangers should never marry; eighth, marrying from courtship carried solely through an exchange of letters and photographs; ninth, married people should not nurse the nagging habit. Perhaps no one habit is more universally destructive of domestic felicity than this one; tenth, trying to get happiness out of pouting, or refusing to speak; eleventh, expecting happiness from the marriage of a believer to an unbeliever; twelfth, expecting faultlessness either in husband or wife; thirteenth, not counting each other as fifty-fifty partners in financial affairs.

Questions and Problems

1. In the light of section 49:15, what becomes of the doctrine of Celibacy?
2. Discuss the joys of rearing children.
3. What failure is confessed in not desiring everlasting wedlock?
4. What is the difference between the blessing of eternal life and the blessing of eternal lives?

5. Discuss the problem: The order of the kingdom of heaven would be less than that of the kingdoms of the earth, if contracts without authority were permitted to carry over into eternity.

6. What evidence have we that there are attempts in the world beyond to override authority and seek unmerited positions? (Doc. and Cov. 132:18.)

7. On what ground can a human being hope for heaven, who refuses to obey the first command ever given to man?

8. What kind of marriage certificate will be rejected at the door of the hereafter?

9. Where, and where only, may a marriage contract be entered into the validity of which may be one of the passports into the celestial kingdom, where the personal presence of God the Father, his Son Jesus Christ, and eternal increase are enjoyed?

10. How do you account for the anxiety of neglectful parents to have their children sealed to them?

11. What do Church statistics show concerning the social value of temple marriages as compared with other marriages?

12. How does constant courtship keep people young?

13. Wherein is failure on the part of husband and wife to counsel with each other a form of neglect and a cause for estrangement?

14. Discuss this problem: Counsel cultivates companionship.

15. Why is compromise indispensable to domestic happiness?

Collateral References

Note—The word divorce has not been found in the Doctrine and Covenants.

While a number of splendid references might be given to help both teacher and student in the expression of the subject, of the lesson, you are cited to *Gospel Doctrine*, President Joseph F. Smith, chapter 16, and especially pages 341-351. The remainder of the chapter is splendid matter as preview for our next lesson.

LESSON XVI—ETERNAL DOMESTICITY

Part II—Parenthood

From our last lesson we have certainly secured evidence that eternal life means, in its fulness, more than eternal existence; that in its highest form it consists of eternal lives, or family continuance, not only the continuance of family relation but family increase. The ideal homes of the hereafter will have children in them; high heaven without children does not exist. Of all the promises made to the Father of the Faithful, that of posterity was the one to which he most tenaciously clung; and well he might, for did not the psychic sacrifice of Isaac, put the patriarch to test in preparation for Godhood? Through Isaac the patriarch was put to the test by which he showed his worthiness of a parenthood akin to that of the Eternal Father. For spiritual parenthood see *Gospel Doctrine*, President Joseph F. Smith, page 85.

Section 68:25 contains a penalty promise for the neglect of proper teaching of children. Section 68:27, 28 points out four specific duties of parents.

Paragraph 31 indicates an inevitable calamity, growing out of parental carelessness, spiritual neglect and covetousness. It virtually promises the growing up in wickedness of the children of neglectful parents. There is an unescapable self-punishment for the unfaithful parent, a punishment which, however, cannot be inflicted upon the faithful parent even through

the waywardness of offspring. Adam had his Cain, Noah his Ham, Lehi his Laman and Lemuel, and the Greatest of All had his Lucifer. All of these great parents could say, "Not through our neglect, but through their misuse of the fullest measure of agency, these, our children have failed to reach the tree of life and partake of its fruit."

Special attention is called to the penalty promise, paragraph 25.

It is thought by some that this promise covers only the accountability for the sin committed by the child before such time as it may be baptized, but it covers more; it includes the sin of disobeying one of the laws of God, as well as the consequences of any habit the child may have formed, and all losses to the child through the neglect of teaching.

The child should be so taught that it looks forward to the day of its baptism as a new free-agency, spiritual birthday—a day on which it may stand clean before the Lord, with all its sins washed away and its name recorded on earth as a member of the Church, and in heaven in the Lamb's Book of Life. It should know that this new birthday is announced in the heavens. It may be thought by some that children of eight years of age are too young to comprehend the ordinance of baptism; such a thought questions the wisdom of Divinity, and puts one's judgment up against that of the Creator.

The untaught child is too young, but the properly taught child of normal intelligence is fully capable of sufficiently understanding the import of the ordinance to pass through it, and for a parent to defer the time of baptism wilfully means putting parental judgment against Divine wisdom, acknowledging neglect in teaching the child, or estimating the child as subnormal.

Referring once again to the penalty promise, the parent who neglects to teach the child properly, and has the child baptized without the necessary instruction, will not escape all of the consequences which may follow the baptism of the ignorantly unworthy.

In the Kirtland temple, April 3, 1836, the promise of Abraham was renewed upon the Latter-day Saints. Section 110, paragraphs 12-15, contains a record of the fulfilment of a most marvelous promise recorded in Section 2. The messenger, Elijah, brought the keys of the sealing ordinance by which the whole human race may be linked together spiritually, as one great family under the ties of eternal domesticity, without which there would be nothing worth saving on the earth, at the coming of Christ.

It is safe to say that husbandhood and wifehood without a willingness for parenthood is a very unfortunate and wholly unnatural condition; it is a condition of mental moral depravity. The would-be childless pair are deaf to the pleadings of Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." The doctrine of birth-control or making the avenues of life conform to convenience is not a doctrine of Deity.

Birth-control based on the financial ability to care for and educate children is in direct opposition to the tested truth, that adversity faced courageously makes for the highest manhood and womanhood. See especially page 349, *Gospel Doctrine*, President Joseph F. Smith.

Some Special Spiritual Obligations of Parenthood

First, traditionating through nursery rhymes, songs, and stories, the child into a belief in God as its Father, a belief in Jesus Christ as its Savior, a belief in Joseph Smith and his successors as prophets of God.

Second, traditionating the child into a desire for baptism, a patriarchal blessing, marriage in a temple, missionary service.

Third, training the child into habits of prayer, reverence for the name of God, his Anointed, tithe-paying, Sabbath observance.

Some Temporal Obligations of Parents

Insisting with intensive perseverance upon obedience to parents.

The habit in children of following their own whims and notions in opposition to parental authority fits them for anarchy.

Insisting on the exercise of self-denial in eating, drinking, spending, recreation, etc., results in the formation of habit, without which there can be no sturdiness of character.

Self-denial is at the base of self-control. Furnishing children everything they want is a sure way to build for them a greedy character; and put them in a permanent attitude against appreciation and gratitude. They will grow up incapable of gratefully receiving or sympathetically giving, not only willing to accept the unearned, but demanding it.

With early formed habits of industry, work becomes a pleasure and idleness a pain. Without the habit of industry, labor is met as a calamity, and indolence made the object of existence. The individual becomes the captive of the error that, "the world owes me a living."

Questions and Problems

1. What is the difference between parenthood and mere progenitorship?
 2. What are the four specific requirements made by the Lord concerning the teaching of children?
 3. What is the penalty promised for neglecting these divine requirements?
 4. What is meant by the dreadful day of the coming of the Lord?
- Sec. 2.
5. What is meant by traditionating a young person into a desire?
 6. Name some of the desires in which parents should traditionate their children.
 7. How are children trained to pray?
 8. When can a child be said to be trained to keep the Sabbath day holy?
 9. Explain inevitable, self-inflicted punishment.
 10. How can parents escape the torture of self-reproach for the wickedness of their children?
 11. Discuss the following: Through the work for the dead in our temples, many spirits are daily being released from prison in the spirit world. Satan is much wrought up over the invasion of his kingdom of captivity, consequently he is making a special campaign to carry away the souls of our children on the earth. This he can not do by blotting out their lives on earth, but it may be accomplished by the pollution of their bodies and the corrupting of their minds. It is for the parents to stand between the devil and their offspring, and say as Michael said, "The Lord rebuke thee!"

References

See articles on "First Commandment," *Era* Sept., Oct., Dec., 1919, by Dr. C. L. Olsen.

See Gospel Doctrine, President Joseph F. Smith, pages 79-101; also pages 364 to 386.

Beauty Spots in Southern Utah

By George Stewart; M. S., in charge of Field Crop investigations, at the Utah Experiment Station

We have heard much of Utah's southern wonderland. Few of us, however, have seen it and those few not always to enjoy. Most of these places are visited—when they are visited at all—in the summer season. June, July, or August sunshine seems to pour unobstructed in the deep valleys or on to the flat uplands. At noonday the heat is almost consuming and the brightness unbearable. A person flees from the unabated glare as he would from a blizzard. Well he may, for if anything, the dazzling glitter of the merciless sun is even more blinding than the driving snow. A little experience soon teaches the traveler to rest at midday and journey in the mornings and evenings.

But it is worth it all, for surely enough, there tucked away in an unsuspected corner lies a spot to make the heart leap. The spot may be an alley between two uptowering cliffs, it may be a sulphur spring steaming forth beneath a dark wall of overhanging rock, it may be a mighty ledge that reaches to the very sky, or a valley miles in extent. It matters not what it is, it always seems small, so enormously immense are its surroundings and so perfectly transparent is the atmosphere. It may be highly colored or of dull gray sandstone. Whatever it may be, it is always a happy surprise after a toilsome journey. Some are too wayworn to enjoy, but the vigorous have whetted appetites after a day's work. They feel the spell and know the lure.

I.—Bryce Canyon

Bryce Canyon is truly a surprise. You leave Panguitch behind and go southward up the Sevier River. Shortly you turn to the left and go east up Red Canyon, so named because of its being lined on either side with cliffs of red sandstone. Gradually you climb upward and in an hour reach the top. There spread out before you in every direction is the great plateau. Were it not for notches here and there the flatness would seem unbroken. These notches, however, widen into canyons and valleys as you approach. Far away to the left and in front stretch lines of blue foothills. It is June and some



View of Bryce Canyon, showing a sentinel-like pillar on the right, and the massive sculpture work of wind-blown sand in the center.

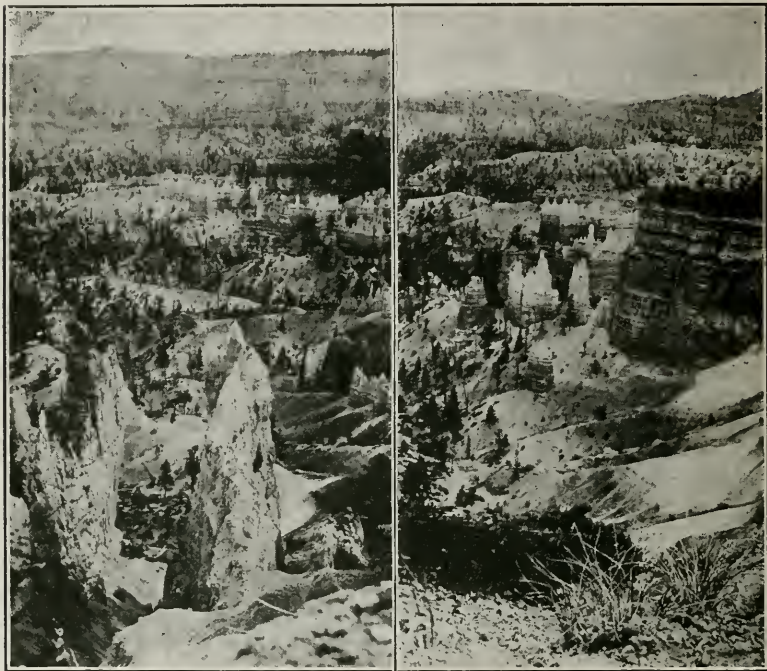
of these carry burnished spots of snow. Over at the left a streak of white in the wall of red catches your eye and you look again to see that it is green below and yellow above. The colors startle when seen for the first time.

All around you are cedars and flat rocks, checked and partly upturned at the joint planes. If the guide is a good one he has stopped the Ford and invited you to come over and see "this." You get out, straighten your cramped legs, and pick your way across. Then all at once it bursts upon you. You look and gasp—a person is sure to gasp when he first sees Bryce Canyon. When your breath comes back, you close your eyes to make sure you are not being duped. This experiment is repeated a few times. Since the view persists, you decide it must be real, even though your better judgment says it can't be. Finally, after pinching yourself and rubbing your eyes for the "steenth" time, you rally enough presence of mind to take a look.

There it is. Right in front of you a circular hollow lies, filled with carved pillars and corniced abutments. A little way to the right a single monolith stands alone like a sentinel. On the left and on the farther side stands a neatly sculptured castle, and between, great crowds of people clad in white. The idea that they are spirits obsesses you, for you are a child again. A so-called "Temple of the Gods" is marked by two immense steeple-like towers with various forms between. In an hour or so the spell begins to wane and you wander about. The little

basin is about a mile across and still larger when you begin to walk around.

Not the least "spooky" part of the canyon is that ever-present and gripping impression that the figures you see in the valley are its inhabitants. Now the groups begin to take form and a firm hold on the imagination is necessary or you see



Left: view showing rough bottom of Bryce Canyon. Note how human-like are some of the figures in the mid-background, especially at the right. Right: sometimes the white-clad figures seem to be human groups.

Columbus at San Salvador, Washington at Yorktown, one of the three Nephites, and yonder the other two, then a mother with infant in arms, three sisters, Ruth and Naomi, William Tell and his son, Venus de Milo, hermits at prayer—whatever characters you can recall, and many you cannot, but whom you know to be leaders by their majestic bearing. The last chieftain, Napoleon, and George Rogers Clark are also here memorialized.

You might escape the castles and even the people of the canyon were it not for the supernaturalness of the colors. Green and yellow at the base, the pillars pass through brilliant ochres and vermilions to be draped in the white of laundered

linen. This is the thing that haunts you—these robes and stoles of white.

Finally the guide drags you away to hasten on the already delayed journey. Then you open your kodak and run frantically to and fro to get this group or that. Almost before you start you are out of films and have no further excuse for lingering. A few steps, and the canyon vanishes as if by magic.

You wonder how it came to be. The answer is simple—too simple for belief. A plateau of variegated sandstone and gypsum, a stream cutting back, a hard layer and hence a gorge at the mouth, a soft spot in the rock and hence the pocket, weak strata beneath and therefore pillars, centuries of whirlwind and sand to file these pillars into endless statuesque, sculptured castles, and chiseled monoliths, carved everywhere with fretwork. And finally the glow of a setting sun binds you for all time to this little niche of the wilderness.

For years afterward a flame kindles within you when the name of Bryce Canyon is mentioned.

Logan, Utah



More human-like pillars. The slender figure to left, in the mid-foreground, is called "Venus de Milo." To the right are groups suggesting to some a Madonna, Ruth and Naomi, and William Tell's son.



The white stratum has produced some strange effects

Present World Conditions and Prophecy

By Joseph A. West

(Concluded from page 140, December, 1919.)

At a general conference of the Church of Jesus Christ of Latter-day Saints, held at Nauvoo, April 6, 1840, Apostle Orson Hyde was called to go to Jerusalem and dedicate the land of Palestine for the gathering of the Jews. In his report to the Twelve, dated at Trieste, January 2, 1842, he says:

"It was by political power and influence that the Jewish nation was broken down and her subjects dispersed abroad, and it will be by political influence and power that they will be gathered. England is destined, in the wisdom and economy of heaven, to stretch forth the arm of political power and advance in the front rank of this glorious enterprise."

Those who recall the triumphal march of the British army through Palestine during the world war just passed will at once see how literally this prophecy of a modern apostle has been fulfilled.

One of the earliest Bible predictions of a universal war in the evening of time is to be found in Joel 3: 9, 10. Speaking of a time just preceding the sign of Christ's final coming, when "the sun and moon shall be darkened and the stars shall withdraw their shining," the prophet Joel says:

Proclaim ye this among the gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords and your pruning-hooks into spears; let the weak say, I am strong.

Those who have kept advised on the stirring events of the past five years cannot fail to be struck with the remarkable manner in which the above prophecy has been fulfilled, even to the weaker nations of Europe boastfully entering the war on one side or another of the conflict.

In the second chapter of Isaiah and the fourth chapter of Micah we read the following:

And many shall go and say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many peoples,

and they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

Some one has defined prophecy as history reversed, and surely one of the crowning events of this latter-day gospel dispensation could not have been more correctly or beautifully described, had Isaiah been filling the role of a modern historian instead of that of a prophet who lived in an age that is past.

People of all nations have been gathered by the gospel into these mountain vales, that are exalted from three-quarters of a mile to one and a half miles above the hills of the surrounding low-lands; and these people have come here to be taught in the ways of the Lord and have covenanted with him in solemn, sacred places to walk in his paths. Out of this Latter-day Zion has already gone forth the law of the Lord, and countless thousands have rendered obedience thereto.

The great divine law of political and religious liberty that God inspired our fathers to establish upon this land has also gone forth to the nations of the earth, and despotic rule is doomed throughout the world. As Joel said, "The gentiles have prepared war, and the mighty men" have come against each other in the greatest battles the world has ever known, and now that it is over, they are beginning, figuratively speaking, to "beat their swords into plowshares and their spears into pruning-hooks," and seeking, by a League of Nations, to "learn war no more."

The Savior, in answering the request of his disciples, "Tell us, when these things will be and what shall be the sign of thy coming and of the end of the world?" predicted: "Nation shall rise again nation, and kingdom against kingdom; and there shall be famine, and pestilence, and earthquakes, in diverse places;" which, he says, will be but the beginning of sorrows. "And this gospel of the Kingdom," he adds, "shall be preached in all the world for a witness against all nations; and then shall the end come." Matt. 24:3, 14.

In the new revision of the scriptures made by Joseph, the Seer, this passage reads as above, but to it is added the words, "Or the destruction of the wicked," conveying the idea that the end referred to was the end, or destruction, of the wicked.

Verse 34 in the same chapter which reads, "Verily I say unto you, This generation shall not pass till all these things shall be fulfilled," in the new translation reads as follows:

"Verily I say unto you, this generation, [in which these things shall be shown forth] shall not pass till all these things be fulfilled."

That is, the generation in which the events pertaining to the first apostolic dispensation were predicted should not pass away until all those predictions were fulfilled, and likewise, those events that relate to the latter-day dispensation, or the dispensation of the fulness of times, shall all occur in the generation in which they shall first begin to be made manifest.

To overcome the apparent difficulty of interpretation in King James' translation in the 34th verse, reference is made to the last verse of the 16th of St. Matthew, which reads as follows: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his Kingdom," evidently referring to John, who was one of the number. In each place in the Gospels where this same statement is made, the plural is used, showing that there would be more than one then living who would not taste of death until after the coming of the Savior in the latter days.

On December 25th, 1832, Joseph, the Seer, received the following:

Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations, and thus war shall be poured out upon all nations.

In the original manuscript of this passage the word *then*, as shown by Elder B. H. Roberts, occupies the place of the word *thus*, making it read, "And *then* shall war be poured out upon all nations." That is, when Great Britain shall call upon other nations to defend herself against other nations.

I need not here refer at length to the marvelous and most accurate manner in which this prophecy was fulfilled in the Civil War. The bare mention of it is sufficient to confirm, in the mind of every student of history, the fulfilment of this prediction, for that war did result in the death of, approximately, a million men, and it cost our government nearly a thousand million dollars.

We are now only concerned with that portion which relates to the war that was to be poured out upon all nations, when Great Britain should begin to call upon other nations to protect herself against other nations.

I do not know just when it was that the entente between Great Britain, France, and Russia was formed as a counter-balance to the alliance between Germany, Austria and Italy, known

as the Triple Alliance; nor do I know whether the exact date is important to the question I am discussing. The fact is that alliances were formed, on the one side at the instance of Great Britain, whose main purpose was to defend herself against other nations, principally Germany, her great commercial and naval competitor, and when she called upon other nations to defend herself against other nations, under the terms of said alliance, one of the greatest wars that the world has ever witnessed was launched and has already resulted in the death of about fifteen million people, directly and indirectly, ten millions having been killed in battle alone; and the expenditure of 197 billions of dollars, or eleven billions more than the total wealth of North America—a debt that hangs like a mill stone upon the necks of this and coming generations.

There is not a nation in all the world that has not been more or less affected by this great war, however distant it may have been from the actual theatre of the great conflict. Even those nations that have tried to be neutral have not escaped the ravages of Germany, either in her submarine warfare or in some other way, and thus has the entire world been plunged into a deluge of strife and bloodshed. And why has all this happened? Let the Word of God answer.

Isaiah, after enumerating the terrible judgments of the Lord that were to be visited upon the world in the latter days, gives the following reason therefor:

The earth also is defiled unto the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. * * * And it shall come to pass in that day, that the Lord shall punish the host of the high ones * * * and the kings of the earth. (Isaiah 24.)

What greater punishment could be meted out to the “high ones and the kings of the earth” than that which has overtaken them as a result of the war just passed? And the end is not yet, for some of them may be tried by an international court and punished in accordance with the enormity of their crimes.

We therefore find that, while the present condition of the world is a striking fulfilment of prophecy, both ancient and modern, it is also the direct result of the rejection of the gospel that has so long been preached to the inhabitants of the earth by the authorized servants of the Lord. Let us who claim to be Latter-day Saints not think that because we have accepted the truth and but indifferently lived up to the requirements thereof, we will escape the latter-day judgments, for where much is given much is required, and the Lord has said that judgment would begin at the house of the Lord. Upon this point the prophet Joseph says: “It is a false idea that the Saints will escape all the

judgments, while the wicked suffer; for all flesh is subject to suffer, and the righteous shall hardly escape; still many of the Saints will escape, for the just shall live by faith." (*History of Church*, Vol 4, p. 11.)

Judgment began with the Saints in the early history of the Church, because they would not keep the commandments of the Lord and they were scattered and peeled as no other people have been since the days of the early Christians. The Lord's hand rested heavily upon this nation in the Civil War, for having, among other things, allowed wicked men to slay our Prophet and Patriarch, and to expatriate the Church, numbering tens of thousands—not for any crimes that the Saints had committed, but to satisfy religious prejudice, such as caused the crucifixion of the Christ and the martyrdom of his disciples. The generation that held the stage of history at the time of the Civil War, both believers and unbelievers, within the confines of the United States, received its chastisement, and our own generation, in the great world-war, the world over, has had a foretaste and premonition of what may yet come, if it does not repent and turn unto the Lord with full purpose of heart. To the Saints, the Lord has said: "Therefore, stand ye in holy places, and be not moved until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

Logan, Utah

Soldiers

Though I cheered them, yet I cried,
For my heart was full of pride
Of those youngsters, as they stood
In their splendid young manhood,
Clad in khaki, tall and bold,
Faring forth like knights of old
On a high and holy quest.

But, withdrawn from all the rest,
Suddenly I saw him there,
A saint-eyed stripling, strong and fair,
With withered arm and athlete's back,
And soul upon a fearful rack,
White lips compressed; head held high;
A tortured look; an anguished sigh;

Then radiant grew his suffering face,
And I rejoiced, for by God's grace,
Had I here seen a hero made,
That life shall find all unafraid.
For those who answer their Country's call,
And the faithful at home,
Are soldiers all.

Maud Baggarley.

The No-Tobacco Movement

By Fred L. W. Bennett, *President of The No-Tobacco League of Utah*

Stinkingest of the stinking kind!
Filth of the mouth and fog of the mind!
Africa that brags her foison,
Breeds no such prodigious poison!

From *Charles Lambs' Farewell to Tobacco.*

An anonymous correspondent grows very indignant over the No-Tobacco movement and tells me we have no right to impose these new schemes upon the public.

Now, I would like to say at once that the war against tobacco is not a "new" scheme, it is an old one, hundreds of years old. The Europeans who discovered America had found the natives addicted to, what seemed at that time, the strange habit of burning dried leaves from a weed known as the tobacco plant and sucking the smoke into their mouths, and some of them tried it, possibly to gain the good-will and friendship of the hostile savages. Be that as it may, the narcotic qualities of the plant made smoking, as it became known, popular amongst certain of the white men and made the habit, once started, difficult to overcome.

It was only natural that this peculiar custom should be introduced to the old world by returning colonists, and amongst those who introduced it are two men famous in history, Sir Walter Raleigh and Sir Francis Drake. But the civilized world regarded tobacco with much disfavor, amounting to alarm in some quarters, and efforts were made to stamp it out. Queen Elizabeth of England declared its use would reduce her people "to the level of the savages from whom it was copied." King James I., famed as the translator of the English Bible, was an implacable opponent of tobacco. This monarch appears to have made things rather lively for the early English smokers. He issued "counterblasts," edicts, and all the rest, against the habit, and in very picturesque language he said of tobacco on one occasion:

It is a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and the black, stinking fumes thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless.

The Puritans, the anti-state church party, and the party who

gave the Colonies the sturdy Pilgrim Fathers, would have nothing to do with tobacco, and also gave it as their opinion that smoking "savored of the devil and hell." Most of the early opponents of tobacco seem to have connected the practice of smoking with the infernal regions!

It was believed that heavy taxes upon the supplies received from the Colonies would discourage the use of tobacco and be the means of putting an end to the traffic. The effect was the very opposite. When the state tries to overcome an evil by taxation it becomes a partner in the crime. There is little wonder that the increasing revenues received from the tobacco business caused the purpose of the taxes to be entirely lost sight of in time.

Another effort to discredit tobacco was not made for many years, it appears. It was not destined, however, to escape further attack. The first no-tobacco workers could only say its use would result in physical injury and that it was a social vice—good and sufficient reasons for thinking people, it would seem. But now a mighty prophet, raised up by the Lord to lead the children of men from error into everlasting truth, put an end to any possible doubt about the matter by declaring that the use of tobacco by man was not good. What a wonderful message! It was the first revelation concerning man's physical well-being to be received in this dispensation.

For eighty-six years the Latter-day Saints have carried on a great educational campaign against tobacco. Their missionaries have spoken against it in every quarter of the globe, whilst the elders at home have warned against it in Sunday School and meeting. The church, colleges, and press, too, have been called to aid in the work and their efforts have been most effective. To the Latter-day Saints falls the honor, as in the case of liquor and other things, of being the first to point out the evils of tobacco. Today there are several Christian churches opposed to it: it is spoken against in the schools and colleges of the country; by leading members of the medical profession, by large employers of labor, by juvenile judges and officers, by physical experts, by newspapers, and by prominent individuals in almost every line of endeavor. Practically every one—smokers as well as non-smokers—is agreed that tobacco is harmful to boys and should be kept from them.

In referring to the character of a youth the remark, "He has no bad habits, he does not drink nor smoke," is frequently made. Thus tobacco smoking has come to be regarded as one of the standard bad habits, and a natural enemy of the race. And this is as it should be, for it is without doubt responsible for untold evil and wretchedness. It is often called a sin and so it is,

as is any habit that is indulged in contrary to the laws of nature and the public weal. It should be especially obnoxious to the Latter-day Saint who has been taught to believe in the Word of Wisdom.

For years we have had anti-tobacco organizations in this country, but chiefly of a local character and often confined to the members of a given profession or restricted to discouraging the use of cigarettes, whilst certain uplifting agencies have had anti-tobacco departments as a side-line. It was not, however, until March, 1915, that an organization for the sole purpose of waging a war of extermination against tobacco, in any and every form, and appealing to every one for support, regardless of occupation, place of residence or creed, was established. This organization is known as the No-Tobacco League of America. It was at first thought a branch would be organized here, but owing to the distance from headquarters and other things it was decided to form a separate organization for Utah that could work in close touch with the National League.

A Utah man is said to have been discussing the state with a large eastern tobacco manufacturer a few years ago, when the Utah man remarked that tobacco was not used in this state to the extent that it is in others. "No," said the tobacco man, "but we shall get them!" When one looks around today and sees the number of smokers in our midst, he cannot but have an uneasy feeling that the tobacco manufacturer's prophecy is being fulfilled. Of one thing we may be certain, the tobacco interests are not spending thousands and thousands of dollars here on newspaper space and other expensive forms of advertising for nothing. I cannot recall at the moment any other business that is spending money so lavishly on advertising here as this business. To supply a demand? No, to *create* one!

The mission of the No-Tobacco League of Utah is to see that the tobacco interests do not "get" any more of our people. One or two friends of the movement have suggested that the promoters of the League made a mistake by disclosing the object of the organization so fully in its title. Why dissemble? An organization that has to disguise its real object has no place in Utah. The article in the constitution setting forth the mission of the League reads: "To enlighten the people concerning the evil effects of tobacco, and by every legitimate means, to bring about the abolition of its use." We stand or fall by that program. But we do not expect the League will accomplish its object at once: liquor was not annihilated in a day, nor was slavery. The business of the League is to arouse the people to the dangers which confront them from the tobacco traffic until they demand legislation, as they did a few years ago

when they demanded prohibition. No reform can be accomplished in this country until the people are behind it, and that is as it should be. The organizers of the No-Tobacco League of Utah have no desire to force something upon the people that they do not want. Nor have they any ugly names for the tobacco manufacturer, or dealer, or the smoker. The tobacco man has a business to preserve, as the brewer and saloon keeper, and the slave owner had, whilst the smoker in many, perhaps most, cases has allowed the habit to get so much power over him that he finds it hard to give it up.

Being convinced that tobacco is an evil and that its overthrow would be a boon to the state and the country, the organizers of the No-Tobacco League regard the movement as a patriotic effort. According to press dispatches smoking amongst women is becoming quite common in England, and that means that in a very short time children of both sexes will soon be using tobacco. Now, with the present activities of the tobacco interests, what is to prevent the same thing from occurring here in America if we do not organize against it? "No-Tobacco" is without doubt the next great moral issue before the country, and Utah can easily lead the states, if all her citizens who are opposed to tobacco will help to organize against it.

The Passing of Richard W. Young

Gone, a companion, a father, a friend,

Gone is a lover of good:

Gone is a patriot, a leader of men,

Gone is a servant of God.

O scythe of time! O hand of fate!

The blow so hard, the wound so deep,

Why strike so soon, wherefore not wait?

So much we miss, so many weep!

We mourn him without murmur;

It comforts us to know

Time's breeze shall float his banner

And make his campfire glow.

The memory of a hero

Is more to earth, for aye,

Than presence of a million

Who pass great struggles by.

The thoughts of him shall lift us

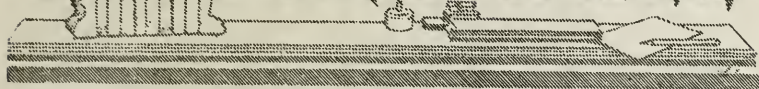
A rising sun to face.

Thank God we knew and loved him

Near model of the race.

George H. Brimhall

EDITORS TABLE



The Spiritual—Genuine and Spurious

Wherever one finds the genuine, there, often side by side and just a little following, one finds the spurious and counterfeit.

Gold and the precious stones all have their imitations, often so much like the original that only the expert can distinguish the genuine from the counterfeit.

As in the material world, so in the spiritual. Moses, the deliverer of Israel, through miracles sustained by Jehovah, had his magicians of Egypt who duplicated, through the power of Satan, nearly all his wonders. But not all, for one there was which could not be imitated. The sorcerers of Egypt cast down each man his rod and like Aaron's, it became a serpent, but Aaron's rod was the rod of life and power, and swallowed up the rods of the magicians, even as death, over which Satan has power, shall be swallowed up in victory, in the resurrection. (Heb. 2:14; I Cor. 15:54.)

The Mosaic contest of miracles and judgments ended in good, valuable, useful, practical results—the deliverance of Israel from the bondage of Egypt. And in this lies the difference between the genuine and the spurious, not only in material but in spiritual things. It is the contrast between the right and wrong, the good and the evil, in miracles, visions, dreams, and all spiritual manifestations.

Just now there is a wave of "spiritism" sweeping over the land. Some features of it seem so genuine, that even the Saints, whose religion is founded upon spiritual messages from God and his Son Jesus Christ, and holy, resurrected personages, and spirits of just men made perfect, are often at a loss to distinguish between the genuine and the spurious; and this, notwithstanding our knowledge of the three grand keys by which we may prove whether any administration is from God. (Doc. and Cov. 129.)

In a vision or a dream or a spiritual message presented by any one, let the receiver put it to the test, lest it mislead him and land him upon the ground of the evil one.

Consider this truth, that genuine, spiritual messages have

power in them for practical results. They do not end in themselves,—a mere impractical and useless manifestation.

Consider the visions of Joseph Smith, the modern prophet of God. (Pearl of Great Price, p. 85.) One hundred years ago, he saw the glorious vision of the Father and the Son. It resulted in the restoration of the gospel of Jesus Christ, in the organization of his Church, in the preaching of the gospel to many nations, and in the undying promise of the permanent establishment of his “marvelous work and a wonder” upon the earth.

Consider, further, his later vision, in which Moses appeared and committed to Joseph and Oliver the keys of the gathering of Israel from the four parts of the earth. Witness the practical results in any settlement in the Zion of the Rocky Mountains, where, serving God, you may find people from almost all nations. (Doc. and Cov. 110; 133:12-14.)

Consider the promise (Doc. and Cov. 27:6) that Elias should come to commit the keys of bringing to pass the restoration of all things spoken of by the mouth of all the holy prophets since the world began, concerning the last days; and how, later, he appeared and committed to them the dispensation of the gospel of Abraham, promising that in them and their seed, all generations after them should be blessed (Doc. and Cov. 110). Then count the blessings that have come to hundreds of thousands whom so far the restored gospel has reached through the wonderful missionary service of the Latter-day Saints.

Consider the vision of Joseph and Oliver, testifying that the time had come when Elijah was sent, as predicted by Malachi, to turn the hearts of the fathers to the children and the children to the fathers, lest the earth be smitten with a curse. Then ponder the practical results in the building, so far, of seven great temples (the dedicatory prayer of one of which is presented in this number of the *Era*), in which men and women, the living children of past generations, have performed the saving ordinances for millions of their ancestors, thus having their hearts turned in love and service to one another. And this practical service is going on with increased speed, day by day, in the temples of the Lord.

Consider the vision in which appeared Moroni, an ancient prophet, who revealed to Joseph the Book of Mormon, containing the fulness of the everlasting gospel to the ancient inhabitants of the American continent. Then ponder on what that ancient record has done and is doing in the promulgation of the truth, and the principles of life and salvation. Millions of copies have been printed, in many languages, resulting in many converts to the great latter-day work.

And so we might go on. Not a vision of the prophet but

resulted in benefit to the human race. It is not necessary for the Saints to dabble in modern, spurious, and unprofitable spiritualism—a mere imitation to mislead,—to learn whether there is a spiritual world from which holy messengers with beneficial messages may return to this earth. We have the word of God, and practical results, by which we know there is communication between the spirit world and the world in which we live; by which we know, among many others precious truths, that the spirit lives after mortal death, and that life is eternal; that association with our families and loved ones, with our friends and associates, shall continue forever in the world to come. We invite all men and women in the world to partake of this knowledge which they may gain by faith in God, and by conforming to the principles and ordinances of the revealed, restored gospel of Jesus Christ.

The reader's attention is called to the inspiring articles on spiritual themes by Elder Orson F. Whitney, of the Council of the Twelve, appearing in the *Era*, also to a thoughtful letter, on spiritual communication, in this number, by President William A. Hyde, and to the enlignening dedicatory prayer of President Heber J. Grant, in the temple at Hawaii.—A.

Messages from the Missions

A New Field of Labor

President E. Wesley Smith, of the Hawaiian Mission, writes concerning the dedication of the temple. He says: "We had a most enjoyable time during the dedication. The weather was ideal. The visit of so many leading Church officials to this land, made a wonderful impression upon the minds of the people, and I am looking forward to the time, and I trust it is not far off when we will be able to reap the harvest that will no doubt spring from the goodly seeds that were planted. The people seem enthusiastic in the work and we are trying in our humble way to keep the goodly feeling burning in their hearts, by teaching them the word of the Lord, and the great importance of living clean, sweet lives, so they may be prepared to enter into the house of the Lord and do the work for the living and the dead. From now on, we will have a new field to labor in, for the temple will add to our labors and in turn increase our blessings."

Attitude Towards the Saints Favorable

President E. K. Hanks, of the Northern Illinois Conference, Peoria, Illinois, writes December 24, giving an account of the Peoria, Illinois, conference, held December 6, and 7, 1919. Winslow Farr Smith, was present and gave some excellent instructions, relating to the importance of delivering the gospel message to people. The missionaries were inspired, and instilled with a determination to do their utmost in furthering the cause and preaching the gospel. Many investigators were present at the

various meetings. President Smith won the hearts of the elders, Saints, and those who were present, with his spirited personality. It was the first conference held in Peoria for upwards of five years. "The papers were very liberal with their space, and printed much of the matter provided for them thanking us for the news. This branch has been recently organized and at present is in a flourishing condition. On the 7th, we held a baptismal service in the First Christian Church, the owners of which treated us in a very friendly manner and stated that any time we desired to use their font, we were welcome to it. A street meeting was held in Peoria, with about two hundred listeners, on November 1. Our missionary force now numbers twenty-five, and at the conference, the various missionaries were assigned to various parts of the conference. The attitude of the people towards the Latter-day Saints is very favorable."

Progress of the Work in Columbus, S. C.

The elders in Columbus report the people eager to hear the gospel and anxious to receive our literature, especially the Book of Mormon. Many new friends and investigators are found and many homes are being opened for cottage meetings. All the organizations of the Church in the branch, are in a thriving condition under the leadership of the presiding



local elder, E. T. Colman. The *Era* is always a welcome guide to the Saints and elders. The elders in the accompanying picture are, left to right: W. L. Powell, W. M. Funk, D. N. Hansen, and B. L. Willis.

Elders and Lady Missionaries of the Northwestern States Mission

Top row left to right: Theron Griffin, G. N. Christiansen, Myron Standley, Seymour Thompson, Marion Frost, R. L. Walker, Myron Abraham, Clifford Mayer. Second row: Nellie Griffiths, Chas. P. Lloyd, Conference president; Ellen Spencer, Heber C. Iverson, Mission president; Lettie A. Sorenson, C. H. Petersen, Branch president; Marguerite Holyoak, local member. Sitting: Ivan Mathis, S. M. Dudley.

ELDERS AND LADY MISSIONARIES OF THE NORTHWESTERN STATES MISSION



Doings in London

Mrs. Anna Olsen McKay has been a member of the M. I. A. of Ogden stake, Utah, over four years; she is the daughter of Bishop E. A. Olsen, Fourth ward. She is now visiting her husband, President James Gunn McKay, at "Deseret," London conference, formerly superintendent Ogden stake Y. M. M. I. A. She is a traveling missionary, also serving as clerk of London conference and doing good work among the young people of the mission. President and Mrs. McKay have just returned from a visit among the families of the McKays in Scotland, where they found many relatives of Patriarch Angus McKay, a pioneer of Huntsville, Utah. They have held branch conferences in all the 15 branches of the populous London conference, which they found in flourishing condition; 37 lady mission-



aries, 103 local men holding the Priesthood, 4 Mutual Improvement Associations, 7 Relief Societies, 14 Sunday Schools. The missionaries and the local brethren sold 2,642 pamphlets, 43 books, and distributed 19,600 tracts and held 200 meetings. One of the most delightful features of Mrs. McKay's visit to Portsmouth branch, recently, was her unique trip in an aeroplane, accompanied by her husband, from Portsmouth Harbor, around the beautiful Isle of Wight. The day was clear, bright and balmy, and the view around the Isle of Wight most lovely. This Ogden lady was perhaps the very first Utahn to fly over Southern England.

London semi-annual conference, last Sabbath, brought over President George Albert Smith and Elder Junius F. Wells, who are looking in perfect health, and are entering upon the labors of the British mission with an energy that indicates a wonderful season.

Officer Glen Harmon, from Price, Utah, was an interested visitor at the conference at "Deseret;" he is in the khaki of our Uncle Samuel, and is serving in the headquarters of the American army in France. "This is the first opportunity I have enjoyed for some months to hear a familiar L. D. S. Church service; therefore, you can imagine how thankful I am to be among you all here in 'olde England', he remarked in the afternoon meeting

at conference. He will divide half his vacation on "leave" of ten days in Belgium.

President Ralph Pugh and Mrs. Pugh entertained President G. A. Smith, Elder Wells, President and Mrs. J. G. McKay and Officer Glenn Harmon, in a motor tour around Londontown and suburbs, followed by a dinner at the Pugh residence, 99 Lonsdale Road, Barnes, London, on Tuesday. Mrs. Pugh was formerly Grace Tout, daughter of Edward Tout, architect and singer of Ogden, Utah (sister of Margaret Romaine and Hazel Dawn). Miss Nannie Tout rendered a vocal solo after the dinner at the Pugh residence. Miss Nannie has been studying in Milan, Italy, and possesses a marvelous voice. She will probably return to America before long.

The *Improvement Era* is eagerly scanned, as it arrives at old "Deseret," where visitors will find the "latch-string" out, 152 High Road, South Tottenham, London, England.

With all the elders, we all join in wishing the *Era* every success, and all its readers—scattered all over Christendom, we wish you all a very merry Christmas.—Percy Percyval, London, October 18, 1919.

The Victoria Conference, Australia

In the Victoria conference, many trying ordeals have been experienced, especially during the last twelve months. Elder C. B. Robbins, conference president, has proved a most worthy leader, whose labors have been rewarded by good fruits. Unity has received a severe test. Sickness has played a part in the series of adversities which has tested our community in Victoria. Influenza was prevalent, but the elders worked with heart and soul. The Saints have had great faith in the priesthood. As a conference, we have decided to push along and strive to obtain a place of meeting—a church and dwelling which will be owned by the Latter-day Saints. A concert was held recently for the purpose of obtaining funds; tickets were issued as souvenirs; success was attained. Approximately \$96 were collected. Other concerts will be held, and the stone kept rolling. Elders who have labored in Australia in this conference will note this move with a feeling of appreciation. We later on will ask



Some of the faces of the Victoria Conference, 1919. Conference president C. B. Robbins is in centre of back row, with Elder Milton Jensen on his right and Elder S. Johnson on his left.

them to remember us in our endeavors for the pushing ahead of God's work. Christmas festivals will be marked by an entertainment for the children—a christmas-tree and other suitable arrangements. Elder C. B. Robbins, has just been released from his labors; the Saints in Victoria learned to love him, and regret to have to part with him. The work now falls on two elders, Elder Milton Jensen, who succeeds Elder Robbins, and Elder S. Johnson.

The full support of the local priesthood has been promised and they can gloriously assist in the work of the Lord and help lighten the burdens that rest on the two elders remaining; the Saints also will assist. The government has refused to allow missionaries to come into the Commonwealth. We trust this obstacle will soon be removed. Inability of missionaries to obtain entrance into Australia, accounts for the shortage of elders in the various conferences.

The responsibilities resting on the elders are greater, and the requirements of the local priesthood greater. Before Elder Robbins' departure, a significant baptismal service was held, five in all being initiated into the Kingdom, ranging from a dear old sister, 75 years old, down to a child, including all stages in life.—*Raymond Kneale*, Conference secretary.

Chapel Opened to the Elders

Dewey Farr, president of the Mt. Stirling district of the Southern Illinois conference, of the Northern States mission, writes under date of October 31: "The elders in this picture, reading from left to right, are: President Dewey Farr, St. Johns, Arizona; Elders M. M. Larson, Safford, Arizona; Robert F. Perry, local member; Dan Boyce, Salt Lake City, Utah. During the past few weeks, the Reorganized church has given us the opportunity of explaining our claims in regard to the succession in the presidency. We have spent some time explaining the principles of the



gospel, such as "Vicarious Work for the Dead," "Tithing," "The Word of Wisdom," and "Celestial Marriage." These principles made a wonderful impression on them. They admitted they were taught by the Prophet Joseph Smith, and could not explain why their church has not always taught and practiced them. The barrier of prejudice has been now broken down, and we have a standing invitation to teach in their chapel. We distributed the *Era* quite freely among them, and find that the faith-promoting and instructive articles therein have been great factors in spreading the truths of the gospel. We expect to use the *Era* even more extensively in the future than in the past."



PRIESTHOOD QUORUMS' TABLE

Study Texts for 1920, and Teacher-Training

The following letter was sent to stake presidents, under date of December 30, 1919:

Dear Brethren:—Kindly read this letter to your priesthood quorums and impress upon them the necessity of acting quickly in order that they might complete the course outlined for this year. The course prescribed is:

For the Melchizedek Priesthood Quorums and for the Priests of the Aaronic Priesthood, *Gospel Doctrine*, by President Joseph F. Smith, will be continued. First Year "Guide" for this book should be used in connection with the study for 1920. The "Guide" may be obtained by order from the *Improvement Era*, 47 East South Temple Street, Salt Lake City, Utah, and the book *Gospel Doctrine* may be ordered from the Deseret News Book Store, or the Sunday School Book Store, Salt Lake City, or from the *Improvement Era*, when cash accompanies the order.

The study for the Teachers, for 1920, is a book entitled *Old Testament History*. This is a book of about one hundred pages, bound in paper, 25c per copy. Order all copies from the *Improvement Era*.

For the study for the Deacons for 1920, the book *Incidents in the Lives of Our Church Leaders* should be used. Price 25c per copy, and it should be ordered from the *Improvement Era*.

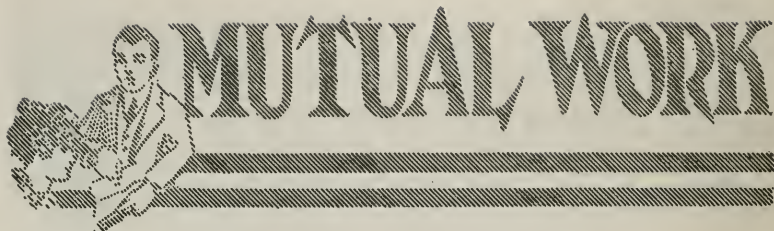
We also call your attention to an article prepared by the Church Correlation Committee published in the *Era* for January, 1920, pages 270-1. This we feel to be of sufficient importance that every teacher and member holding the Priesthood in your ward should study it carefully, and we hope you will make every effort to have this done.

We trust that you will take immediate steps to see that the classes are properly provided with the study courses and that they are thoroughly organized and set into working order for the season. With best wishes for your success, we remain, Very truly your brethren,

The Committee on Courses of Study for the Priesthood.
Rudger Clawson, Chairman.

A Privilege to be Associated with the Church

I esteem it a great privilege to be permitted to live and be associated with my brethren and sisters in the great cause in which we are engaged. Personally I have nothing but this cause to live for, * * * It has been very much, almost entirely, the object of life with me, ever since my childhood; and I am very thankful that I have had the privilege of being connected with the missionary work of the Church. * * * I feel in my heart that there is nothing greater for me, or for any other man living, than to be identified with the cause of truth, and I verily believe that we are engaged in the cause of truth, and not of error.—President Joseph F. Smith, *Gospel Doctrine*, p. 133.



Efficiency Reports for December

Are received from the following stakes that have their full quota of membership: Raft River, Uintah, Deseret, Boise, Union, Blackfoot, Blaine, Uintah, Yellowstone (which has 10 in all activities except scout work and *Era*), Shelley, Montpelier, Cassia, Kanab, Taylor, Ogden, Portneuf Oneida.

The following are ten in classwork: Boise (also in social work, *Era*, Fund and monthly officers meetings), Union, Blackfoot, Jordan, Salt Lake (which reports ten in all except membership *Era* and Fund), Uintah, Cassia, Kanab, Yellowstone, Montpelier, Ensign, Portneuf.

Following stakes reported, for which we are thankful, though much disappointed in not receiving reports from all: American Falls, Box Elder, Blaine, Blackfoot, Boise, Cassia, Deseret, Jordan, Kanab, Liberty, Montpelier Raft River, Shelley, San Juan, Salt Lake, Union, Uintah, Yellowstone, North Davis, Ogden, Ensign, Taylor, Portneuf, Oneida.

Rescue of a Drowning Boy by Scout Raymond Johnson

Troop 1, Springdale, Idaho. Joseph W. Wixom, Scoutmaster

The Snake River is about a mile from where I live. Five boys went to the river to swim. Three of them belonged to my troop. The river at that point is about 200 yards wide; as it was low tide, the water was only about 15 feet deep. As the larger boy reached the further side, the smaller boy, Delbert Jensen, could not go any further, and called for help. Raymond Johnson went to his rescue. When he got there, he was tired, and the drowning boy ducked him several times before he could get the right hold. When he did, he held him from going down until a boat that was some distance away could be brought to where they were. The two boys were helped into the boat and taken to shore, and so their lives were saved.

Utah Stake on Top

From a report by Superintendent J. S. Smith, of the Utah stake, Y. M. M. I. A., it is learned that the Fund for the present season, has been paid in full. The stake population is 13,004 with a present enrollment of 1,305 young men. These figures on enrollment may be modified slightly, as some little difficulty has been met in obtaining the reports, but the Fund has been paid for at least 10 percent of the population of each ward and amounts in all to \$326.25, which Superintendent Smith enclosed in his report. He adds:

"We are glad to advise that every ward heartily responded, and our records now show successful completion of *Era*, Enrollment, and Fund requirements. Wishing you the compliments of the season, we are sincerely, the Utah Stake Y. M. M. I. A.

J. S. Smith, Superintendent."

We congratulate the officers of the Young Men's Associations of the Utah stake on this splendid showing, and trust that their class work,

their social work, and other activities of the organizations will measure up in full with those reported.

Blasphemy

Why not have this subject presented to your association at the joint meeting, Feb. 1? The reading of Exodus 20:7, at each opening exercise during the month might follow with good effect. It will take little time, and do much good. Here is an outline for a pertinent talk on the 1st:

Profanity and Blasphemy

1. What it is.
2. Effect on the individual.
3. Effect on others.
4. The Commandment of God on the subject:
 - a. In the Bible: Ex. 20:7; Heb. 7:12; Gen. 14:18-20; 1 Peter 4:17; James 5:12; Matt. 5:34-37 Levit. 19:12.
 - b. In modern revelation: Doc. and Cov. 112:24-26; 136:21; 63:61-64; 121:18-22.
5. Condemnation before the court of God.
(See article Dec. *Era*, pp. 173-4, Vol. 23, 1919.)

M. I. A. Summer Work

The General Boards of the Y. M. and Y. L. M. I. A., offer the following general plan of summer work for 1920:

1. All stakes and wards are urged to hold regular monthly sessions on the evenings of Fast Sunday. These meetings should not be merged with the other meetings of the ward, but should be held as a distinctive M. I. A. evening under the immediate direction of M. I. A. officers.

2. It is desired that a series of weekly meetings be held during the nine-week period from April 1, to the June Conference. Lessons will be provided for joint classes composed of all members above the junior age, and these lessons will appear in the *Improvement Era*, and *Young Woman's Journal*.

3. It is recommended that the junior boys and girls continue scout and bee hive work during the entire summer period, and that special emphasis be given to out-door activity.

4. On the first Sunday in May, the M. I. A. will commemorate, with appropriate exercises, the one-hundredth anniversary of the First Vision of the Prophet Joseph Smith.

5. During the months of July and August, four M. I. A. rallies will be held; two of these are to be carried out, by the Stake Board as M. I. A. stake rallies, and two by the ward associations as M. I. A. ward rallies. It is intended that these be held in the open air as far as possible, and in a convenient place in the vicinity, and that they shall be of a nature suitable to the young people.

To assist in making the stake rallies especially successful, a number of leading speakers and musicians may be secured to attend them, in stakes that desire their assistance, provided the stakes express a willingness to defray the expenses of the visitors. The General Boards will be pleased to assist in this work.

6. It is requested that the wards submit their programs to the stake officers, and that the stake officers forward their stake programs for summer work, to the General Boards, no later than May 20, 1920.

7. The Y. M. M. I. A. are requested to feature a Father and Sons' outing, in addition to the foregoing, to be held in each stake, and it is

suggested that July 24th, is a suitable time for such an outing in the stakes of Utah.

8. M. I. A. ward organizations that have held their regular meetings on Sunday evenings, and that will continue these weekly meetings during the summer months, will be provided with suitable programs for such meetings.

Executive Director, Y. M. M. I. A.

The young men of the Church have cause to congratulate themselves on the appointment of Elder Oscar A. Kirkham to the office of Executive Director of the Y. M. M. I. A. The official appointment follows, in a letter directed to the stake and ward officers of our organization:

Dear Brethren:—This will notify you of the appointment of Oscar A. Kirkham to the office of Executive Director of the Young Men's Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints. The selection of Brother Kirkham was made by the General superintendency of the Y. M. M. I. A. by and with the approval of the Presidency of the Church and the General Board of the Y. M. M. I. A. Of the fitness of Brother Kirkham for the position to which he has been appointed, it will not be necessary for us to speak, since his service for many years in our organization has been universally recognized, and we are sure his appointment will receive unanimous approval.

The distinctive sphere which Brother Kirkham, under his new appointment, will fill, is that implied by his title, Executive Director. His office will cover supervision alike, both in the general offices of the institution and in the field. He will be the direct representative of the General Superintendency, and of the General Board, in both departments; and we ask that he be received in this capacity by all our stake and ward officers.

Brother Kirkham was chosen by the Local Council of the Boy Scouts of America to act as the Scout Executive of Salt Lake City. By special arrangement with the Council, however, he will continue to supervise, in a general way, the Boy Scout activities for Salt Lake City, and at the same time he has been so far released from the details of that work as to make him available, for the new position to which he has been chosen in our M. I. A. organization. The General Superintendency has, of course, complete confidence in Brother Kirkham and his ability to fill the position to which he is chosen, and we pray that God will abundantly bless him in his calling and give to him the hearts of the youth of our people.

Respectfully your brethren,

*Anthony W. Ivins,
B. H. Roberts,
Richard R. Lyman,*

General Superintendency Y. M. M. I. A.

PASSING EVENTS



The national prohibition law designed to enforce the Eighteenth Amendment to the United States Constitution went into effect Jan. 16. Andrew J. Volstead, of Minnesota, author of the bill, has expressed the opinion that, though its provisions are drastic, the American people will make the law still more stringent when they fully realize the benefits of prohibition.

"Take a ship for Cuba" is likely to be the coming slogan of the "wets" of eastern coast states. A news item says that an old steamer is being refitted by New York and Milwaukee capitalists, at a cost of \$300,000, to ply between Miami, Fla., and Havana, as a floating bar. "Where there is a will there is a way," it seems.

Richard W. Young Post No. 20 is the name unanimously adopted by the Bonneville Post No. 20, in honor of the late Brigadier General Young, who was the first head of the American Legion in Utah. The motion to change the name of the post was made in a meeting, Dec. 30, 1919, and was passed without a dissenting vote.

Professor Joseph J. Daynes, for over thirty years organist in the Tabernacle and composer of some well-known hymns and other music, passed away, Jan. 15. He came to Salt Lake in 1862, when eleven years old. He was born in Norwich, England, April 2, 1851, and was chosen organist when the famous organ was first installed in the building.

Emil G. Kohler, a faithful Church worker, whose death was announced by the *Wasatch Wave*, Dec. 12, 1919, was born August 14, 1870, at Sonnenberg, Konz, Bern. He was baptized in Nov., 1883, and came to this country in 1884. Funeral services were held at the stake tabernacle, Heber City, Sunday, Dec. 14, President Murdock conducting the exercises.

Two hundred arrests of alleged undesirable citizens and aliens were made in Chicago, Jan. 1, under the direction of State's Attorney Hayne. It is claimed that in Chicago, New York, Boston, Cleveland, Detroit, and Seattle, leading agitators in a criminal conspiracy against the government have established centers of activity that must be broken up. On Jan. 3, 4,500 "radicals" had been arrested in the principal cities of the United States.

The Fiftieth anniversary of the completion of the Utah Central railroad was observed in Salt Lake City on Saturday, January 10. The last spike of the road was driven on that day, fifty years ago, at two o'clock p. m., by President Brigham Young. A banquet was given some three hundred of the veteran workers in the Hotel Utah, and a program of music and speeches was later presented in the Tabernacle where President Heber J. Grant presided.

Utah's birth rate for 1917 was the highest of any state in the Union, except North Carolina, being 24.6 per 1,000 inhabitants. The births in Utah for 1917 numbered 13,630, and were 9,015 in excess of the deaths. There were 323 plural births in Utah during that year. Of the total number of births in the state during 1917 there were 6,952 boy babies and 6,678 girl babies. Utah's rate of infant mortality was sixty-nine deaths of every 1,000 children less than 1 year of age. The average of other states in this respect was ninety-four deaths to every 1,000 children of less than 1 year.

One hundred and twenty-five deaths, caused by the drinking of wood alcohol, occurred between Christmas and New Year's day in eastern states.

The death list, as first reported, was as follows: Chicago, 10; Chicopee, 45; Holyoke, Mass., 10; Hadley, Mass., 3; Springfield, Mass., 3; Greenfield, Mass., 1; Hartford, Conn., 13; Meriden, Conn., 2; Thompsonville, Conn., 2; Marinette, Wis., 1; Cleveland, O., 4; New York City, 12; Newark, N. J., 5; Jersey City, N. J., 1; Easton, Pa., 1; Battle Creek, Mich., 1. Four deaths are said to have occurred in Utah from the same cause. Many arrests have been made of persons implicated in the distribution of the deadly poison.

Another pyramid has been discovered at Teotihuacan, Mexico, greater it is stated, than those of the Sun and the Moon, in the same locality, and rivaling the famous Egyptian pyramids. It is hoped that relics of historical value will be found in the newly-discovered pyramid. Archaeologists have for years been interested in the two great pyramids at Teotihuacan, a town twenty-seven miles northeast of Mexico City, the name of which means "City of the Gods," in the Aztec tongue. The origin of these buildings is unknown, but they resemble the pyramids of Egypt.

Elder Hans J. Christiansen returned to his home in Salt Lake City, Dec. 27, 1919, from the Scandinavian mission, over which he has presided for the past six years. Elder Niels F. Green, who for about five years has been the associate editor of *Skandinaviens Stjerne*, has also been honorably released, to return home. His literary work has been very much appreciated by the Saints. Elder A. Jacobsen, Ballerud, has been appointed to assist in the literary work of the mission. There are now only three Utah missionaries in the Scandinavian field—two in Denmark and one in Norway. Elder Carl E. Peterson, of Ogden, has succeeded Elder Christiansen as mission president.

General John J. Pershing, with his staff of ten army officers, visited Salt Lake City, Jan. 16. He was greeted at the railroad station by throngs of admiring citizens, and thousands thronged the streets to get a glimpse of the stalwart commander of the American forces in France. A parade in his honor was led by a large gathering of scouts. On his way to Fort Douglas he stopped at the University and addressed the students. In the afternoon, in the Tabernacle, he met perhaps the largest gathering of school children he had ever seen at one time, and he was very much impressed by the beautiful sight. He said he had never seen more bright-eyed boys or more good-looking girls anywhere. A mass meeting in the Tabernacle in the evening was another great feature of the day's entertainment. President Heber J. Grant pronounced the benediction.

Sir William Osler, professor of medicine at Johns Hopkins University from 1888 to 1905 and Regius professor of medicine at Oxford since 1905, died at his home there, Dec. 29, 1919, of pneumonia. He was born in Canada in 1849; received his medical degree at the McGill University in 1872, and, within a few years, became an authority in medical science. Sir William is remembered for an address delivered in 1905 at Johns Hopkins University, in which he was reported to have said that men past the age of 40 were of no value in the progress of humanity, and that human beings over 60 ought to be chloroformed. He, of course, did not give utterance to such silly nonsense; his own mother celebrated the one hundredth anniversary of her birth, Dec. 14, 1906; but the garbled report of his speech raced around the world, truth, as usually, failing to overtake it.

Brigadier-General Richard W. Young's funeral services were held in the great tabernacle, on Wednesday, December 31. Thousands of people were present, the building being completely filled. It was a very impressive service. President Heber J. Grant presided. General Young was a great and remarkable man, one that the world could ill afford to lose. His splendid record as lawyer, soldier, civilian and churchman, were well presented by W. W. Ray, for the Utah Bar Association; Major Wesley E. King, for the Legion, and veterans of the Spanish-American war; his former counselor,

President John M. Knight, for the Ensign stake; Elder Melvin J. Ballard and President Heber J. Grant, for the Church in general. The Tabernacle choir, the Pyper-Whitney-Spencer-Patrick quartet, and Emma Lucy Gates furnished song and music. General Young was buried with military honors, soldiers from the Fort, the Spanish war veterans and the World war legion taking part.

Representatives of about twenty denominations have accepted an invitation to a conference in Philadelphia, Feb. 3 to 6, on a proposal for "a national merger of Christian interests under the name of the United Churches of Christ in America." The proposed constitution of the new organization looks forward ultimately to a complete organic union of the Protestant churches. Among denominations concerned are: Presbyterian church in the U. S. A., Methodist Episcopal church, Protestant Episcopal church in the United States of America, Methodist Episcopal church, Protestant Episcopal church in the United States, Reformed church union of the United States, Northern Baptist convention, Evangelical Synod of North America, Reformed Episcopal churches, Moravian church in America, United Presbyterian Church of North America, Welsh Presbyterian church, United Brethren and Primitive Methodists. Other denominations which have unofficially approached the proposed organic union with tentative approval are the Society of Friends, United Lutheran church, and Reformed church in America.

The peace treaty of Versailles, formally ending the war between Germany and the ratifying allied powers, was signed January 10, at 4:15 p. m. Among the signatory powers, besides Germany, are Great Britain, France, Italy, Japan, Belgium, Bolivia, Brazil, Guatemala, Peru, Poland, Siam, Czecho-Slovakia, and Uruguay. When the ceremony of signing was over, M. Clemenceau rose and said, "The protocol having been signed as well as the minutes recording the exchange of ratifications, I have the honor to declare that the treaty of Versailles is in full effect and that its terms will be executed integrally." By this treaty Germany loses about 35,000 square miles of her territory, including Alsace-Lorraine and Poland. The German colonies in Africa are distributed among the allies. France obtains control over the Saar valley, and Schleswig-Holstein will be given an opportunity to decide its future allegiance by a plebiscite. The League of Nations is called into actual existence by the ratification of the treaty, although the United States is not a member thereof, and the first meeting of the Council of the League was held in Paris, January 16, Great Britain, France, Italy, Japan, Belgium, Brazil, Greece, and Spain being represented.

Changes in Stake and Ward Officers, December, 1919.—*New Presidency*—Parowan stake, Henry W. Lunt, president; Myron D. Higbee, first counselor, and Frank B. Wood, second counselor; address Cedar City, Utah. Second counselor, Lost River stake, Ray R. Duke.

New Stake Clerk—Granite stake, Milton H. Ross succeeded William McEwan. Address L. D. S. U., City.

New Bishops—Storrs ward, Carbon stake, Albert Richard Peterson succeeded Franklin T. Bennett; address same. Salina Second ward, Sevier stake, Jesse Thornell succeeded Godfrey Lorentzen; address same. Aurora ward, Sevier stake, Levi Sorenson succeeded Calvert M. Ivie; address same. Vermilion ward, Sevier stake, Albert V. Thalman succeeded Elijah M. Jensen; address same. Salina First ward, Sevier stake, Conrad E. Peterson succeeded August Erickson; address same. Thistle branch, Utah stake, Clarence Whiting succeeded Benjamin F. Smith; address same. Trout Creek ward, Bannock stake, Charles W. Hubbard, acting; Michael Mickelson released; address Lago, Idaho. Naf ward, Raft River stake, Thomas S. Johns, acting; Joseph W. Sorenson, released; address Bridge, Idaho. Leslie ward, Lost River stake, Walter F. Hurst, acting; Franklin Salker, released; address

same. Gooding ward, Blaine stake, Jesse F. Cooper; address same. Poplar ward, Rigby stake, Joseph Charles Morgan succeeded Andrew A. Anderson; address same. Holbrook ward, Curlew stake, Elbert H. Barlow succeeded Leo Peck; address same. Davisville ward, Idaho stake, Thos. K. Gunnell succeeded James Bigler, Alexander, Idaho.

A larger degree of self-government for India is the purpose of an act adopted by the British parliament and endorsed by King George in the following proclamation:

"Another epoch is reached today in the annals of India. I give royal assent to the act, which takes its place among the great historic measures passed by the parliament of this realm for the better government of India and the greater contentment of her people.

"The act, which has now become a law, entrusts elected representatives of the people with a definite share in the government, and points the way to a fully responsible government hereafter. If, as I confidently hope, the policy which this act inaugurates should achieve its purpose, the results will be momentous in the story of human progress.

"I have watched with understanding and sympathy the growing desire of my Indian people for representative institutions. Their scope has been extended, stage by stage, until there now lies before us a definite step on the road to responsible government.

"I rely on the new popular assemblies to interpret wisely the wishes of those they represent and not forget the interests of the masses who cannot yet be admitted to the franchise. I rely on the leaders of the people and ministers of the future to face responsibility and endure misrepresentation, and to sacrifice much for the common interest of the state, remembering that true patriotism transcends party and communal boundaries.

"A new era is opening. Let it begin with a common determination among my people and my officers to work together for the common purpose."

* *Earthquake shocks* were felt in many parts of Mexico during the evening of Jan. 3. The villages of Teocelo and Couzetlan, in the state of Vera Cruz, were destroyed. The center of the disturbance was near the volcano of Orizaba, but shocks were felt throughout the entire republic. Information secured from the government observatory at Tacubaya show that there were three distinct shocks, the strength of which decentralized the instruments. The first shock, which occurred at 9:45 o'clock Saturday evening, lasted five minutes. The second, at 10:25 p. m., was very brief but of terrific intensity and was accompanied by terrifying subterranean noises. The third shock, at 11:01 o'clock, was not discernible except by the seismograph. The panic in the capital among the ignorant classes was indescribable. Many of the people fled from their homes and flocked to the churches. The Indians in the suburbs hurried to the shrine of the Virgin of Guadalupe. On Jan. 6, it was reported, from Mexico City that the city of Couztlan was destroyed, with 2,000 casualties, including 1,000 dead. Heavy casualties were also reported from Barvanca Grande, and many other towns and villages. At Port Barranea del Agua the water level rose 25 meters. The village of Calcahualco was engulfed and totally destroyed. The total number of deaths cannot be ascertained, but at least a dozen towns and villages in Vera Cruz have been destroyed.

Anarchists—two hundred and forty-nine all counted—were deported from the United States, Dec. 21, 1919, on the U. S. army transport *Buford*. Among the exiles were Emma Goldman and her boon companion Alexander Berkman. The latter was defiant to the last. While some were sobbing and others cursing, as they stepped from the hospitable soil of the United States, he said to the secret service men, "We are coming back and we will get you." The ship left New York under sealed orders. The supposition is that its destination is some port from which "undesirable citizens" can be

sent into Russia. Most of them were well-supplied with money. An explanation of the reasons for the deportation was issued by the State Department to the various foreign capitals, Dec. 23, as follows:

"There are being deported from the United States to soviet Russia about 250 citizens of Russia, who are undesirable here. These persons, while enjoying the hospitality of this country, have conducted themselves in a most obnoxious manner; and while enjoying the benefits and living under the protection of this government, have plotted its overthrow. They are a menace to law and order. They hold theories which are antagonistic to the orderly processes of modern civilization. They have indulged in practices which tend to subvert the right which the constitution of the United States guarantees to its citizens. They are arrayed in opposition to government, to decency, to justice. They plan to apply their destructive theories by violence in derogation of law.

"They are anarchists. They are persons of such character as to be undesirable in the United States of America, and are being sent whence they came. The deportation is in accordance with the law.

"Precaution has been taken to request for them safe conduct and humane treatment at the hands of the authorities under whose jurisdiction they will pass en route to soviet Russia."

On January 19, the deported reds arrived on the border of Soviet Russia, through Finland, and were received with great acclaim by Bolshevik fellows. Emma Goldman said it was the happiest day of her life. She was sorry for the people of the United States, but expected to return.

Alfred Lambourne writes of the recent production of *Messiah* in the Salt Lake Tabernacle:

"It is with diffidence that I ask you to record my impression of the rendering on New Year's morning by the Salt Lake Oratorio society of Handel's masterpiece, the *Messiah*. If I mistake not, the two oratorios, the *Creation* and the *Messiah* are those that have for their themes the most important, the very grandest statements of Holy Writ. In the *Messiah* we have the very heart and soul of the New Testament. It is a wonderful sermon; indeed a 'concourse of sweet sounds' where in is expressed with utmost beauty and force the faith and hope of Christianity. The divisions of the mighty musical work—the Prophecy, the Fulfilment, the Passion and the Resurrection—from the overture to the amen, are a magnificent exaltation of the life-purpose and the death-purpose of the Lord and Savior, Jesus Christ. Could a more direct sermon be preached than that which is delivered to the combined words of the Bible, the harmonies of the solos, the chorus and the orchestra in the *Messiah*? There is a beauty, force and power in the masterpiece of the high-minded Handel that make it radiant and superb among the musical masterpieces of the world. But I did not intend to write a generic upon that truth which must be known to all who worship at the shrine of the Divine art. Rather this was my purpose: an appreciation of the special rendition of the oratorio in the Tabernacle on New Year's morning. With my limited knowledge, I endeavored to appreciate the production as a whole. There was, indeed, a harmony established between those who sang or played and those who listened. The religious sentiment was stirred to the depths, and after the oratorio had been given the day appeared more beautiful to those who had heard the voices and instruments of the living, the thoughts and master work of the dead. There is a dramatic power in the musical compositions, the methods of Handel, that makes a universal appeal. Those who might not have heard the words of the oratorio could feel the message it conveyed. There we have the source of praise due to the ability and work of the soloists, chorus and orchestra—nor must we forget the grand organ. It was an impressive background to the individual beauty of sounds. Therefore, I wish to make known a most sincere admiration of the rendering of the oratorio the *Messiah*, upon New Year's morning.' "

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Edward H. Anderson,

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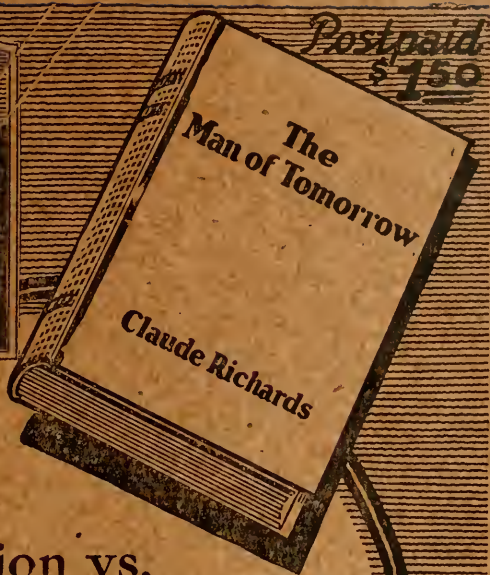
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